Prasthana Thraya
MADHUSUDANA SARASWATI SMRITI

OR

A Brochure on the origin and descent of the Shastras relating to the three Prasthanas

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REPRODUCED BY

PANDIT T. SUBRAYA SASTRI

OF BANGALORE

Translated into English

BY THE LATE

Ratanlal M. Mody, B. A., LL.B.,

Solicitor of Bombay High Court and

G. Venkatachala Sarma

OF BANGALORE

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श्रीरस्तु.

श्रीगणपतिशारदा गुरुभ्योनमः.

श्रीमद्भरतखंडस्थित वेदादि सकल शास्त्रनामरूप तद्विषय विज्ञानाभि-
लाषिणामत्यंतोपकाराय, तच्छास्त्रावतरणतन्नाम तद्विषय प्रबोधकम्,
श्रीमत्प्रस्थानत्रय मधुसूदन सरस्वतीस्वामिभिर्विरचितम्,

प्रस्थात्रय मधुसूदन सरस्वतीस्मृति नामकम् शास्त्रम्.

श्रीमत्कल्याणपुर (बेंगळूरु) निवासिना भौतिकादि भौतिकशास्त्रपंडितेन
तोगेरे सुब्रायशास्त्रिणाविलिखितम्

श्रीमुंबापुरी वास्तव्य न्यायवादाधिकाराग्रेसर
रतन्लाल् एम्. मोडी, गों. वेंकटाचलशर्मणा च कृतांग्लभाषा
टीका सहितम्

श्रीमत्स्वयंप्रकाशाखंडैकरस भूमानन्द परमेश्वर भारतीस्वामिनः
आज्ञानुसारेण तच्चरण कमलभृंगायमान श्रीबोंबाय् नगरस्थित
न्यायवादाधिकाराग्रेसर श्रीमत्पारशीककुलतिलक परदोन् दादाछांजी
अपिच घूर्जरकुलतिलक रमणिकूलाल् रतन्लाल्
मोडीनामक भगवद्भक्ताग्रेसरैः

श्रीकल्याण नगरस्थित वे. बी. सुब्बयच अंड् सन्स् यलेक्ट्रिक्
मुद्राक्षरशालायाम् मुद्राप्य प्रकटीकृतम्.

1931.

PREFACE

This little Brochure on the origin and descent of the Shastras relating to the three Prasthanas was written by Madhusudana Saraswati who lived several centuries ago. This has been reproduced by Panditji T. Subbaraya Shastri of Bangalore in the traditional Yogic manner by Dhyana. It was partly translated during his lifetime by the late Mr. Ratanlal M. Mody, a solicitor of the High Court at Bombay and the father of one of the publishers *viz.*, Ramniklal R. Mody. It is now offered to the public for perusal and study by the publishers. The meaning of the three Prasthanas is given by the author at page 47 of the book and is equivalent to the three letters A U M forming the word A U M which are always the exalted or excellent abode of the reflection of the Atman in the form of the "Half Matra". The book opens with an invocation to the Lord and deals with the creation of the Universe. It points out, how after the dissolution of the Universe, Brahma created a new Universe for the ensuing Kalpa called "Swetavaraha Kalpa" and enumerates the different kinds of Vidyas or branches of knowledge.

It is stated that there are 14 kinds of Vidyas or branches of knowledge in all viz , the four Vedas' Rig, Yajur, Sama and Atharva; the six Vedangas viz., Siksha, Vyakarana, Nirukta, Chuhands, Jyotisha and Kalpa ; the four Upangas viz., Vaiseshika,.Nyaya, Meemamsa and Dharma Shastra. The four Upa Vedas viz., Ayurveda, Dhanurveda, Gandharvaveda and Artha Shastra bring up the number of Vidyas to eighteen. After enumerating all the kinds of Vidyas and stating what they teach, the writer proceeds to inform us of the authors on each of the different subjects and the various books written by them thereon. The writer then proceeds to explain in brief the contents of each chapter, of the various books written by those various authors on the numerous subjects. At the outset it may be stated, that many of the works referred to by the writer on the diverse subjects are not extant to-day. The book gives a comprehensive idea of all the Shastras, which prevailed in the ancient times in ancient India and gives a bird's eye view of them. We hope the publication of this book will give the public an idea as to the greatness and height to which mother India had risen in the past not only in the fields of Philosophy, metaphysics and religion but also in the fields of the material and physical Sciences. We are sure the book will go

a great way to dispel the false notion at present prevailing that the West alone has advanced in the fields of Science and that discoveries and inventions are the sole monopoly of to-day. We need hardly add that the notion appears quite erroneous when we seriously think of it. The publishers make no claim in respect either of the original Sanskrit text or the translation thereof.

Esplanade Road,
Fort-Bombay
Date 22—11—1931

Faredun K. Dadachanji.

Ramniklal R. Mody

FOREWORD.

This brochure the work of Madhusudana Saraswati is in the nature of an encyclopedea of knowledge relating to the physical sciences. It describes the scope and the subject matter of the different Shastras and furnishes a catalogue of the names of renowned writers on those subjects. The endeavour cannot be said to be exhaustive but the work is a good introduction to almost all the works of any importance that are concerned with the study of the phenomena of nature. Its importance to the scientist cannot be overrated though it comes from a quarter little expected. I cannot make a claim of any sort to Sanskrit learning and am the least fitted to write a foreword to this book. But my great regard for Mr. Ramniklal's father Mr. Ratanlal M. Mody of revered memory whom it was my privilege to call my friend and who first conceived the idea of publishing this and other Sanskrit works of Science, and my long and reverent association with Vedamurty Pandit Subbaraya Sastriar who has often been pleased to recite and explain to me portions of many works on the sciences have

urged me to pen these few lines commending this book to those gentlemen who are interested in the study of the sciences and of the literature regarding them.

The work small as it is elucidates the synthetic unity of all knowledge and demonstrates the great hold which the ancient authors had of that principle. This latter emanates in turn from the one object of all pursuit, endeavour and practice namely emancipation or freedom from bondage and suffering. The word 'Shastra' literally means that which lays down a principle the pursuit of which leads to emancipation.

The extraordinary way in which this work has come to be placed before the public as also a portion of another work called Amsubodhini by Maharshi Bharadwaj on the properties of Solar rays needs a word of comment. They have been committed to writing at the instance of Panditji who with the Grace of his master has reproduced these works. If indeed the Government of Mysore who were approached for assistance on behalf of Panditji had accorded their patronage several volumes of great interest and value could have been placed before the public by this time. Even for those who are not disposed to go to the genesis and history of these works a mere perusal thereof

is sufficient to convince them of their intrinsic worth.

Reason and intellect are one phase but not the whole of human life ; nor even the universal of all phases as some logicians would have us believe. There are faculties and powers the fullness of which discloses the transactions of nature in a manner not known to the intellect or the laboratory, and to those tied down to the intellectual realm and not alive or aroused to consciousness beyond it they are mysterious or praternatural. But to the true seer there is none such; the natural and the supernatural being one and the same. Indeed the recent discoveries in the realm of motion and relativity have dumb founded our intellectual logician.

Our thanks are due to Messrs. Faredun K. Dadachanji and Ramniklal R. Mody of Bombay who amidst pressure of other work have found the time and the will to publish this book for the benefit of the public.

BANGALORE,
12—10—31

B. Subbanna,
Retired Judge of the Chief Court of Mysore.

INTRODUCTION.

Prior to creation there existed nothing but the Self-effulgent, Undivided and Homogeneous Paramatman in whom a volition to expand himself and appear as the Universe sprang up in accordance with the fifth Axiom or Self-evident Truth. This volition is known severally, as Pranava, Prakriti, Shabda-Brahman and so on and is the cause of the creation of the Universe.

The one without a second Atman then reflected in the said Shabda Brahman like the Sun in the sea and this reflected image of the Atman is known as Iswara. By virtue of the presence of this reflected image the Atman threw out the fifty letters from अ to क्ष from the Shabda Brahman, like sparks from fire. By a converse and inverse composition, these letters themselves were reduced into the Veda, by the Atman. He then breathed this Veda into the soul of Iswara, who is his image, reflected in Shabda Brahman. He then combined, with those Vedic letters, a Shakti known as Sisrukshata Shakti, which has the property of assuming the form of any phenomenon

of the Universe and ordered Iswara to be the Agent of creation and conduct it pursuant to the directions contained in those vedic letters.

With a view to act in accordance with the above command, Iswara collected all the creative forces contained in those vedic letters and formed them into the shape of a body which is known as Hiranya Garbha, the First-bodied, the Four-faced and so on. This is said to be the subtle or aggregate creation by Iswara. In turn Iswara inspired the Four-faced Brahman, with the Veda so that he might be able to conduct the process of creation of the Gross Universe.

In furtherence of the process of creation, the Four-faced Brahman attracted the Sisrukshata Shakti contained in those vedic letters in an aggregate form which is of the nature of the Name and Form. The Lord of creation then divided this aggregate power into seggregate units or letters, subdivided each of these letter-powers in the process of Pancheekarana in the order of Akasa and the rest and effected the *creation of Form of all phenomena by the* combination of the parts of the letter-powers divided according to Pancheekarana and that of names, by the combination of the letters themselves, which are the support of those powers.

This process of creation is described in at Shastra known as Srushti Vilasa, as follows:—

श्लो॥ अकारादिक्षकारान्त वर्णरूपामहेश्वरी ।
ऐकैकवर्णसंक्लुप्त शक्तयस्सप्तकोट्यः ॥ १ ॥
शक्तिसंयोगतस्तेषां रूपसृष्टिरितीर्यते ।
तद्वर्णयोगतोनाम सृष्टिरित्यभिधीयते ॥ २ ॥

॥ इत्यादि ॥

The purport of these verses is this :—

By the combination of the powers of letters, the creation of forms of all phenomena in the Universe, took place and by the combination of those letters, the creation of names took place. This creation of name and form extends into many crores of Brahmandas and is of the nature of coming into and going out of existence.

Though the creation of this Universe was the outcome of the combination of the letters and their powers, yet it was motionless and functionless, inasmuch as it is inert like an iron-ball. To render this inert Universe capable of function, the Atman entered into it, of course, in a manner not having attachment to it. Thus the Atman, who entered into every phenomenon of the creaiton of name and form illumined it in and out, just

as the sun-light, falling on an object lying in the dark does, and remained there as the witness of all creation.

This Paramatma, however not having any attachment and being beyond all functions, looked into the Antahkarana or Sisrukshata Shakti present in the hearts of all created beings. By this vision the image of the Atman was reflected in that Antahkarana, just as the Sun is reflected in a mirror. The image of Atman thus reflected is known as Jeeva, through whom, the Atman meant to set the inert Universe to function properly. By the proximity of this reflected image, the Karma Vasana shaktis or the fruits of actions of Satwic, Rajasic and Tamasic nature of all beings in the previous Kalpa, which were present in Antahkarana in the form of an aggregate, began to appear and move in their separate forms or Vrittis like the waves in the ocean. Just as the Sun reflecting in the ocean does naturally reflect in the waves thereof, so also Atman reflecting in the aggregate Antahkarana naturally reflected in its separate forms viz., Vrittis and set them in function.

These Vrittis following the fruits of action of Antahkarana are of two kinds viz., Adhomukha

vrittis or downward instincts and Oordhwa Mukha vrittis or upward instincts. With a view to accommodate the Antahkarana with its vrittis, the Lord of creation brought into existence the subtle body, formed of seventeen Tatwas and established it therein. These subtle bodies however are incapable of doing actions in accordance with their Karma Vasanas and of enjoying the pleasure or pain thereof and so he created the gross bodies, which have got the necessary powers of enjoyment of pleasure and pain and inserted the said subtle bodies in them. The gross bodies of the phenomena of the immoveable creation, which, following the fruits of action, were occupied by the subtle bodies, having downward vrittis are known as the Immoveable creation, or Sthira Srushti and those which were occupied by those having upward vrittis, are known as the Jangama Srushti or movable creation.

Though the subtle bodies were provided with gross bodies for their habitation, the jeevas or beings in them were not able to discharge their worldly actions for want of means, with which to function. On contemplation as to how they could be set in their proper functions, the resplendent veda which was in his heart stood before the mental vision of the First-bodied. He then

found out the secret of the Veda by means of his eye of khowledge. On a detailed analysis of the Shaktis of the letters of the Veda, he discovered, that two kinds of powers— Bandha Kalpana shaktis or ensnaring powers and Mukti Kalpana shaktis or liberating powers were rapidly revolving in those letters in con‑ verse and inverse circles just as particles of dust in the sky. The four-faced Brahma wonder ing at those shaktis combined them in the natural and the reverse order and established them there alone, in two sets as mentioned above.

Having thus created the animate and inanimate beings, He classified them all into various groups in accordance with the species concerned, restricting at the same time, that the number of groups of those beings should remain unchanged, though those beings in subsequent periods of time might multiply themselves in Anuloma, Viloma and mixed order, inasmuch as the beings thus coming into existence come under the same category.

On this classification of species and fixture of creation, preservation and dissolution of those beings Brahma desired to furnish them with the

medium through which they could carry on their respective worldly duties. For this purpose he created 84 lacs languages of different kinds, in accordance with the classification of species, from out of the two kinds of powers contained in the said fifty vedic letters and ordained that the number of those languages would increase in subsequent periods of time, on account of the changes taking place in those letter-powers. Having thus provided the beings with the languages as the media of their worldly actions, he has ordained that it is only through the proper study of the shastras composed in those languages, that beings can achieve the four-fold objects of their lives.

Now coming to the classification of languages, it is to be observed, that the words and sentences of the Veda—the outcome of the, said letters from अ to क्ष constitute the language of Brahma. It is known severally as the Vedic language, original language, mother tongue etc., and forms the aggregate source of all other languages. The pleasure-giving and the pain-giving shaktis which impart the results or fruits due to the good or bad actions done by beings by reason of the use of the languages in all their worldly affairs are contained in the Veda, the language of Brahma. It is not possible even to Hari, Hara or Brahma to

create or conceive of one more letter than those of the Veda. For, these Guna Murtis also get their forms and names by the combination of the letter-powers and the letters respectively and so are in the form of these letters themselves. Maharshis therefore declare that these letters are Maya Shakti which the Atman deviced as His own Upadhi, for the sake of the creation of the Universe.

In this way, it is clear, that the Vedic letters themselves create the Universe of name and form and that assuming the form of languages—the means of carrying on of the worldly affairs of beings impart to them pleasures or pains in accordance with their good or bad actions.

All these languages are of two kinds viz., Adhomukha languages or the languages of immovables and Urdhwamukha languages or those of movables. The first set of these languages is so called because they formed the languages of those gross bodies in which the subtle bodies of the downward Vrittis took their abode ; cotrarily the second set is of those that formed the languages of the gross bodies into which the subtle bodies with upward vrittis found entrance. Of these the languages of the immovable phenomena, inasmuch as they have no upward motion, are incapable

of knowing the gist of the Veda and of expressing the same in their languages in the form of Shastras. The languages of movable creation, on the other hand, have the upward motion and so are capable of expressing the Vedic truths in their languages. The immovable phenomena being incapable of expressing the vedic truths, can only do so by means of wind and sound as their languages of echo, resonance or reverberation These points are detailed in shastras such as Bhashakalpa Taru, Bhasha Mahodahi, Namartha Kalpa, Bhasha Kalpa, etc., by Sharikanatha, Ganaka, Atri, Vivaranacharya etc., respectively. With a view to throw some more light on this point, we shall here give a brief account on the subject as contained in the works referred to above, as follows :—

Of the immovables, the languages of grass, creepers etc., are known as Vatasphota Bhasha, while the languages of mountains and trees are said to be Shabda Sphota Anukarana Bhasha. The languages of lower animals etc., are known as Thiryak Bhasha, while those of the celestial beings, Rishis and human beings are known as Pratyak Bhasha. All the lower animals are divided into four classes viz., animals, birds, insects and worms. Each

of these four groups are further subdivided into many classes and in keeping with the number of these sub-divisions, their languages are also as many in number. All these languages are how-ever classed into the four broad groups viz., the languages of animals, of birds, of insects and of worms.

The languages of animals are of three kinds viz., Swara sphota, Shabdasphota and Anga sphota. The languages of birds are of six kinds viz., Ragasphota, Shabdasphota, Bhavasphota, Lakshma sphota, Anga sphota and Kampana sphota. The languages of insects are of seven kinds viz., Drushti sphota, Chalana sphota, Gala sphota, Mukha sphota, Hridaya sphota, Rasa sphota and Gamaka sphota. The languages of worms are of eight varieties viz., Chara sphota, Sthira sphota, Bhava sphota, Shakti sphota, Gandha sphota, Prana sphota, Sparsha sphota and Narma sphota.

The languages called Pratyak Bhasha are also of many kinds such as the languages of the celestial beings, of Rishis, of Pishachas or Devils etc., The languages of Kinnaras, Kimpurushas, Gandharvas etc., of the other lokas also come under the same category. Out of these innumerable number of languages, those that deal with the Vedic truths

are only four, viz., those of the celestial beings, of Rishis, of human beings and of devils. The language, in which the celestial beings revealed the secret of the Veda in the form of shastras, is said to be Deva Bhasha or the language of the celestial beings. Secondly, the language in which the Rishis delineated the Vedic truths of Dharma, Artha, Kama and Moksha type in the form of Shastras, are known as Arsha Bhasha or the language of the Rishis. Thirdly, the language in which the human beings gave expression to the truths contained in the shastras of the above two groups in the form of epics, dramas etc. is known as Manusha Bhasha or the language of human beings. Lastly, the language employed by the species known as Pishachas or devils to express the truths contained in the human works is called the language of devils. Besides these, another language known, as Prakrita, also termed as the childish tongue of the Goddess Saraswati, has been employed in dramatic composition and so on, by the learned. Thus the languages coming under the head of Pratyak Bhasha are of five kinds in this loka.

In course of time, many sub-languages under Aranyaka and Gramya head sprang up, and men of letters of those languages composed many shastric

works in prose and verse from time to time, so that, people speaking those languages, might also learn the secrets of the Vedas and get higher states of existence thereby.

Again the beings of other lokas have also many languages in which they have composed several shastras in consonance with the Dharma prevailing there.

Thus, it has been calculated, that the languages of the immovable phenomena of this loka number 43 lacs, that those of the movable beings number 84 lacs subject to the time past, present and future and that the shastras expressive of the Vedic truths composed in the said Divine, Rishi, Human and Paishachic languages at particular periods of a Kalpa by the seers and thinkers of the respective periods are indeed innumerable.

That is why the Shruti declares :—

" अनन्तशास्त्रं बहुवेदितव्यं अल्पश्चकालोबहवश्चविघ्नाः ।
यत्सारभूतं तदुपासितव्यं हंसोयथाक्षीरमिवांबुमिश्रम् ॥"

The purport of which is this.

Endless are the shastras and the knowledge to be gained therein is inexhaustible. The time

at the disposal of the mortals for the study of these shastras is very little and many are the impediments in the way of even this short period of time being devoted to a concentrated study thereof. It is therefore impossible for mortals to learn the way to attain the fourfold achievements of the human life on a systematic study of all those shastras and so the human beings have to pick up only the essential shastras and study them well whereby they can get the essence of all shastras just as the Swan takes in only milk wherewith water is mixed.

Now which are such essential shastras ? To answer this question the literary prodigies of the respective periods of time scrutinized all the hsastras produced till their time by means of their personal experience and yogic vision, and found out that all of them sprang up from the shaktis of the three Vyahritis viz., अ, उ and मand that the shastras of each of these three groups have the three letters themselves for their abode. As the number of shastras of each of these three groups was too high to mortals to master, these seers, with a philanthrophic motive, tried to limit the number of shastras, essential to be studied and classed them all, in what is known as the Prasthana Thraya and recorded the same in the

form of a shastric work known as 'The Prasthana Thraya Smriti' or a catalogue of shastras. The number of such Smritis of a Kalpa is also pretty high in number—for one such Smriti springs up in about 5000 years on an average and continues to be in force, till another succeeds it.

Thus in the present Kaliyuga of the Sweta Varaha Kalpa there have already been two such Prasthana Thraya Smritis. The first of these known as Brihat Prasthana ThrayaSmriti, was composed by the great Shuka the son of Vyasa the author of the great epic of the Hindus the Mahabharata during the time of the Lunar King Janamejaya, at the beginning of the Kali Yuga, on the lines of the previous Smriti, which was in force at the end of the Dwapara Yuga.

In course of time, however, owing to the hatred of religions of the atheists and the numerous political changes in this ancient land of ours, this Smriti became almost extinct. In the meantime Lord Shankara Acharya composed commentaries on Brahma Sutras, Upanishads and so on and established the Advaita Philosophy. To perpetuate this philosophy, he taught it to his disciples, founded four Mutts in the four corners of India in accordance with the four Vedas—whereon he enthroned four of his disciples as Vyakhyana

Simhasana Adheeswaras or licensed authorities in commenting on and interpreting the meaning of all shastric works. It is said, that the learned people of those days reverently followed the philosophy of Shri Shankaracharya.

Subsequently a learned personage named Madhusudana Saraswati, who flourished about eight centuries ago desiring to revive the Brihat Prasthana Thraya Smriti, which was almost lost for reasons mentioned above struggled hard to pick up the scattered bits of the work and with the addition of the shastras current in his time, compiled them all as the Laghu Prasthana Thraya Smriti, also known, as Prasthana Thraya Madhusudana Saraswati Smriti, which is now in vogue and which will be found in the following pages.

Now the circumstances which led to the publication of this book are these:—

When I was studying shastras at Shri Guruji Maharaj one day, I casually asked him as to how many shastras there are in the world. Then he gave me a copy of the Prasthana Thraya Madhusudana Saraswati Smriti and told me, that the names of some shastras are found in that work, but that the number of shastras composed by the seers of yore from time to time is certainly innumerable and inconceivable. Then he com-

manded me to get that Smriti and as many of the Shastras mentioned therein as possible, published through the aid of some philanthropic persons.

Getting these shastras published, therefore, became my bounden duty and so I was in quest of proper help for the purpose. In course of time an humble attempt was made to bring out the Vimana Shastra or a scientific work dealing with air-ships and other scientific works, but the Lord Almighty being unwilling not only nothing could see the light of day, but the attempt had to be abandoned.

Sometime after this Mr. Ratanlal M. Mody, B. A., LL. B., a Solicitor of the Bombay High Court, who was pious and well-versed with Sankhya, Patanjala, Phylosophy etc., being introduced by Mr. Faredun K. Dadachanji, B. A., LL. B., also a Solicitor of the same High Court, a staunch adherent of Brahmacharya, who has had the good fortune of earning the favour of Shri Guruji Maharaj and who was known to me previously, came down to Bangalore and stopped there for over a month, devoting his time in discussing with me several shastric subjects. One day with feelings of sorrow, he said to me—

"It is indeed a great misfortune, that the present day Indians or rather Hindus have lost

faith in and abandoned the systematic study of the Vedas and the Shastras; that having no access to their national education, they are being led with the scientific achievement of the Western system of education, to learn the rudiments of which they have some scope and that therefore they have almost lost their individuality and greatness. It is said, that our country also is not lacking in Scientific achievements and Shastras thereon, though they are not easily available now. If some of them are brought to light and made accessible to the public at large, delusion of the Indians as to the poverty of India's achievements will disappear and then they will be convinced of the richness of the ancient Indian scientific lore and will begin to cultivate their own individualistic traits and so on."

Appreciating his sincere sympathy for the degeneration of the present day Indians and for their regeneration I gave him a brief description of the scientific shastras, I had heard from Shri Guruji Maharaj, handing him at the same time, the manuscript of Prasthana Thraya Madhusudana Saraswati Smriti, which I had got from Shri Guruji Maharaj. On perusing it, he felt highly pleased and asked me, if the Shastras mentioned therein could now be had. I then

informed him of Shri Guruji's order to me, regarding the publication of the Smriti and the Scientific Shastras. On this he readily consented to bring to light, as many of them as possible, at any cost. Thereupon I told him, that I would consult Shri Guruji Maharaj, and ask Shri Guruji if he would permit him to do so. A few days after this, he left Bangalore for Bombay.

In due course, I communicated to Mr. Ratanlal M. Mody Shri Guruji's message to the effect that he was permitted to get the Prasthana Thraya Madhusudana Saraswati Smriti and other Scientific Shastras, published with the English translation thereof, so that, they may be easily understood by the people at large. In all reverence to Shri Guruji's command, he undertook to translate the Smriti himself into English. But by the sad and sudden demise of this pious man, the translation of that work and the publishing activities in regard to other shastras were for sometime suspended.

A short time after this Mr. Ramniklal Ratanlal Mody, B. A., LL. B., (one of the publishers of this book) a young man the son of Ratanlal M. Mody who also was a Solicitor along with his father in his lifetime suggested to me to permit him to continue the work of publications referred to

above in his Father's place, knowing that the work so enthusiastically begun by his late lamented father had come to a sudden stop. For this purpose I again sought the advice of Shri Guruji Maharaj, who was pleased to favour that with the assistance of Mr. Faredun K. Dadachanji, B. A., L L. B., he might do the work, which reply I duly communicated to them.

On learning this, they lost no time in getting the remaining portion of the said Smriti translated into English and printed at Bangalore and are now placing it before the public. Besides this they have already published the first Chapter of Amsu Bodhini, a Scientific Shastra dealing with the properties, actions, etc., of the Solar rays and are making preparation for the publication of the subsequent portion of the work.

As to the subject matter of this little book, it explains the evolution of the Universe of movable and immovable phenomena and its classification, the origin and classification of speech or the languages of the creation of dual kind and gives a brief account of the principal shastras, showing the way for to the attainment of the four-fold objects of life—Dharma, Artha, Kama and Moksha and of the now rare and wonderful works on arts and sciences, describing the scientific marvels,

that the ancient Indians had discovered in the hoary past.

A thorough study of this book will bring home to the readers the past glory of this Bharata Khanda, the great intellect of the intellectual giants who have gathered and left an inexhaustible legacy thereof to their progeny. Further there is room to believe, that this work will go a great way to disillusion Indians who have become westernised and to open the eyes of ignorant outsiders and thereby the degenerate Indians will slowly begin to cultivate their Individualistic traits, which alone are calculated to turn them into deserving and notable sons of Mother India and to raise her once again to her pristine glory.

Lastly be it said, that this and other scientific works of anciet India would never have seen the light of the day, had it not been for the strenuous efforts of the publishers Messrs. Faredun K. Dadachanji and Ramniklal R. Mody. I pray to the Lord Almighty to bless them with long life and prosperity and with the fulfilment of all their desires and undertakings.

Bangalore City,
Dated 2—11—1931.

T. Subrayasastri.

TRANSLATOR'S NOTE

Being graciously permitted by Shri Guruji Maharaj and Pandit T. Subraya Shastriji, the expounder of this work, Mr. Ratanlal M. Mody, a Solicitor of the Bombay High Court attempted some years ago to translate into English this Prasthana Thraya Madhusudana Saraswati Smriti. The subject matter treated in this book being highly technical is so difficult to render into English that he, a scholar of very high order in Sanskrit as well as in English had, in spite of hisi experience and erudition, to consult the Panditji frequently on subtle differences of interpretation of technical points and revise his English version then and there in the light of the suggestions he was offered. It is however a sad disappointment that the public could not have the good fortune of getting the English translation of the whole work from the same pen owing to the untimely demise of Mr. Ratanlal M. Mody leaving the work unfinished. Completion of the English translation of the remaining portion—from page 52 of the book therefore fortunately fell to my lot and in doing so I have scrupulously followed the same method of translation as the late Mr. Mody did. Being in an almost aphoristic style a literal translation could not bring the full force

of the original and so it is expanded or contracted wherever it was found necessary. Finding exact English equivalents of the technical Sanskrit expressions employed in the text is not also an easy affair : the Sanskrit expressions themselves have been retained in many places so that there may not be room for misinterpretation of the text. Portions treating with Pranava, the divisions of Veda—Mantra, Brahmana etc. and the various Metaphysical and Scientific Shastras present considerable trouble in rendering them into English and indulgence of scholars of the respective branches of knowledge is earnestly solicited.

In conclusion I am glad to avail myself of this opportunity to express my sincere gratitude to Shri Guruji Maharaj, to the Panditji and to the publishers of this book—Messrs. Faredun K. Dadachanji and Ramniklal R. Mody for having chosen me as an humble instrument in rendering this piece of sacred service.

BANGALORE CITY,
2—11—1931.

G. Venkatachala Sarma.

श्रीरस्तु.

॥ श्रीशारदा गणपति गुरुभ्योनमः ॥

प्रस्थानत्रयमधुसूदनसरस्वती-स्मृतिः.

PROSPERITY TO ALL

Obeisance to Goddess Saraswati, God Ganesha and to the Gurus

Prasthana Traya Madhusudana Saraswathi Smriti

OR

A BROCHURE ON THE ORIGIN AND DESCENT OF THE SHASTRA RELATING TO THE THREE PRASTHANAS*

BY

MADHUSUDANA SARASWATI

वेदशास्त्रपुराणाद्यै स्स्मृतिन्यायादिविस्तृतैः।
अखंडानन्दचिद्रूपः परमात्मानिरूप्यते ॥

The Supreme God who is partless bliss and consciousness is alone the subject of investigation

* The three Prasthanas do not mean here what are ordinarily known as the Prasthana Traya Viz., (1) the Brahma Sutras by Badarayana, (2) the Upanishads and (3) the Bhagavat Gita. The meaning of 'Three Prasthanas' here is subsequently given in the text itself.

अथसर्वेषांशास्त्राणां श्रीभगवत्येवतात्पर्यम् साक्षात्परंपरयावाचेति॥
वेदशास्त्रावतरणकारणं संप्रदायतः ।
बालानांसुखबोधाय प्रस्थानत्रयभेदतः ॥
आलोड्यसर्वशास्त्राणि संग्रहेणनिरूप्यते ॥
॥ तथाहि ॥
पूर्वकल्पप्रळयावसानकालस्तथैवहि ।

and ascertainment in the vast literature of the Vedas, Shastras, Puranas, Smrutis, Nyaya and other Shastras.

The subject matter of all the Shastras is therefore the Supreme God alone directly or indirectly and the knowledge thereof has been handed down by tradition from Master to disciple

After minutely considering all the Shastras the reason for the manifestation of the Vedas and the Shastras will be concisely considered under the division of the three 'Prasthanas' in accordance with tradition for facilitating the understanding thereof even by children. It is this.

Knowers of Time call the end of the dissolution of the previous "Kalpa" ‡ and the time anterior to the rise of the new Kalpa, as the Twilight of the New Yuga.

‡ Kalpa is a day of Brahma and also a night of Brahma. Each is made up of 1000 cycles of the 4 Yugas, Viz:—Satya, Treta, Dwapara & Kali, consisting of 17,28,000; 12,96,000;

भाविकल्पोदयात्पूर्वकालः कालविदांवरैः ॥
युगसंधिरितिप्रोक्तस्तत्कालेपूर्ववत्क्रमात् ।
सएवरुद्रोभगवान्प्रळयाधीश्वरस्स्वयम् ॥
भविष्यच्छ्वेतवाराह कल्पसृष्ट्यर्थमेवहि ।
अवाप्तब्रह्मपद्दं स्व तपसापूर्वकल्पके ।
तपोनिधिंमहाप्राज्ञं विधिमन्यंप्रकल्पयत ।
पश्चात्तंकृपयारुद्रो दृष्ट्वावाक्यमुवाचहि ॥

At that time, the Lord Rudra, who is the presiding Deity at the time of the Dissolution of the Universe, created another Brahma, who had acquired that exalted position from the Lord, God Himself by his austerities practised in the previous Kalpa, was of pure and well controlled mind, a store-house of austerities and full of wisdom, for the purpose of commencing the creation of the New Universe for the Ensuing "Kalpa" called "Swetavaraha Kalpa".

The Lord Rudra, then looking upon him (Brahma) with kindness, said as follows: O Vidhi (Brahma), know the reason why you have been created.

8,64,000; 4,32,000 years respectively making up a total of 43,20,000 solar years. A Day (day and night) of Brahma is thus equal to 2 Kalpas. The eifetime of Brahma viz: 100 years is therefore equal to $100 \times 360 \times 2 = 72,000$ Kalpas. This duration of time is called a Maha Kalpa and it is this Maha Kalpa that is referred to here by the word, 'Kalpa.'

विधेयदर्थंसृष्टोसि तद्विचारं श्रुणुष्विह ।
प्राप्तंत्वयापूर्वकल्पे ब्रह्मपट्टंतपोबलात ॥
श्वेतवाराहकल्पस्य सृष्टिकर्तात्वमेवहि ।
अद्यप्रभृतिकप्पेत्वं यथापूर्वस्वशक्तितः ॥
अन्नान्नादविभागेन जगत्सृष्टिंकुरुक्रमात ।
इत्युक्त्वा श्वेतवाराह कल्पसृष्टयधिकारताम् ॥
प्रायच्छत्तस्यविधिवद्रुद्रस्साक्षात्कृपानिधिः ।
रुद्रेणैवंसमादिष्टः प्रजापतिरतः परम ॥
श्वेतवाराहकल्वेस्मिन्नन्नान्नादप्रभेदतः ।

You have acquired the exalted position of Brahma by practising austerities in the previous Kalpa and you are the creator for the "Swetavaraha Kalpa".

From now, you create, with your own power, the Universe as formerly, consisting of the two divisions of Food and the Enjoyer of food. *

So saying the Lord Rudra himself, the Ocean of Mercy, duly ordained Brahma as the creator of the Universe for the Swetavaraha Kalpa.

Then Prajapati (Brahma) being thus directed by Rudra, after worshipping Him in his heart commenced to create the Universe in the (dual) form of Food and the Enjoyer of food for the

* The Bhogya and Bhokta, the Enjoyed and Erjoyer the object (Vishaya) and the subject.

डुदिकृत्वाथ तं रुद्रं स्रष्टुंसमुपचक्रमे ॥
तथापिपूर्वकल्पप्रळयमोहात्स्वभावतः ।
पूर्वकल्पसृष्टिक्रमो विस्मृतः कालहेतुतः ॥
अत्यन्तंदुःखितस्तस्माद्रुद्रं चिन्मयरूपिणम् ।
तपसातोषयामाससंतुष्टस्तेनशंकरः ॥
प्रादुरासीत्स्वयंसाक्षादच्युतोज्ञानविग्रहः ।
प्रत्यक्षादागतंरुद्रंसच्चिदानन्दविग्रहम् ॥
दृष्ट्वाप्रजापतिः पश्चाद्भक्त्यागद्गदयागिरा ।
नत्वास्तुत्वाविशेषेण पूजयित्वायथाविधि ॥
प्रार्थयामासदेवेशं भक्तिश्रद्धासमन्वितः ।

Swetavaraha Kalpa, but by reason of the ignorance and forgetfulness naturally induced by the dissolution of the world in the previous Kalpa as also owing to lapse of time, he forgot the Order and sequence in which the Universe in the previous Kalpa had been created.

He, therefore felt exceedingly distressed.

He then, by his austerities propitiated Lord Rudra who is pure consciousness, and the Lord Shiva, who is imperishable and is pure knowledge, revealed Himself before him.

Brahma seeing the Lord Shiva, who is Existence, Knowledge and Bliss itself, Himself appearing before him, bowed to Him and singing his

सृष्टिक्रमं विस्मृतंमेपूर्वकल्पस्य शंकर ॥
महाप्रळयसंबंधमोहात् ज्ञानप्रदायक ।
अनुगृह्ययथापूर्वं स्त्रष्टुंप्रज्ञांप्रदेहिमे ॥
इतिसंप्रार्थितंभक्तं विधिंदृष्ट्वामहेश्वरः ।
श्रृणुप्रजापतेभक्त्या अनन्यमनसा तथा ॥
पूर्वकल्पसृष्टिक्रमं प्रवक्ष्ये सावधानतः ।

॥ रुद्रउवाच ॥

स्वयंप्रकाशाखंडैकरसरूपोद्वयश्शिवः ।

praises with voice choked with emotion worshipped him with due rites and praying full of devotion and faith to the God of Gods, said as follows:—"O, Shankar, I have forgotten the order of creation of the previous Kalpa by reason of the ignorance, caused by the last great dissolution.

Therefore, O, Lord, giver of knowledge, be gracious and favour me with the necessary knowledge to create the Universe as formerly.

The Great Lord seeing Brahma, his great devotee, praying to him as aforesaid, said "O, Brahma, listen with devotion and undivided attention the order of creation of the Universe in the previous Kalpa, which I tell thee."

Rudra said:—

Prior to the creation (of the Universe) Shiva the Self-effulgent, the Indivisible, the Homo-

सृष्ट्यादावेकएवासीन्नान्यत्किंचिन्मनागपि ॥
प्राणिकर्मविपाकेन तृतीयन्यायमानतः ।
यथाभवेत्स्वप्रकाश किरणस्पन्दनंरवौ ॥
तथैवाभूत्स्वैचैत्यप्रकाशांशुस्पंदनंचिति ।
अस्पन्दनप्रकाशांशात्परमात्माद्वयश्शिवः ॥

geneous and the one without a second alone was and nothing else.

Then by reason of the ripening of the fruit of the actions of all the creatures in accordance with the third axiom * rays of consciousness began to radiate from the pure consciousness as rays radiate from the self-effulgent Sun.

Thereafter the God Shiva, the one without a second through his static aspect i. e. "the Spirit" saw ‡ into his kinetic or dynamic aspect and ideated " May I be many, may I be propagated. "

By the union of these two, the Static and the Kinetic shaktis, a shakti or power of the nature of

* An axiom is a pithy saying in aphoristic style, the truth stated whereof is so evident and universal that it is to be taken for granted without argument or proof. A number of such axioms are given in order in a work known as Swatassiddha Nyaya Shastra by Maharshi Vasishtha and the one referred to here is the third in that work.

‡ Ikshana or seeing is not a process like looking out of a window and seeing a man passing. It is not seeing something outside which was there before it was observed. "Seeing" is the rising into consciousness (void of objects) of the memory of the past Universe, existing in the form of the Samskaras.

स्वप्रकांशास्पदनांशमेवपश्चात्स्वभावतः ॥
ईक्षितोभूद्बहुस्यांप्रजायेयमितिसंस्मरन् ॥
अनयोस्स्पन्दनास्पन्दनाशक्त्योर्योगतःक्रमात् ।
गुणत्रयस्यसाम्यावस्थानरूपास्वभावतः ॥
जडाजडविभागेन काचिच्छक्तिरजायत ।
तामेवप्रकृतिरितिप्रवदन्तिमनीषिणः ॥

the equipoise of the three Gunas was spontaneously created in two divisions viz: the inanimate and animate and that shakti or power is called "Prakriti" by the wise.

Prakriti is known or is stated to be the mere or bare knowledge of the nature of *consciousness.

The pure consciousness is reflected therein (i. e. in the Prakriti) as the Sun in a looking-glass.

There is then a self scission into two of Prakriti by reason of its mere proximity with puro Consciousness.

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* As a man rising from deep sleep has at first a more or less bare knowledge which is gradually filled out with the thought of self and particular objects conscionsess comes to itself, so that, in the waking state it again recognizes the world, which had vanished utterly in dreamless sleep; so it is with cosmic consciousness. Just as a man does not pass at once from dreamless slumber to the fullest waking consciousness, neither does the cosmic consciousness. It passes gradually from its dreamless slumber (Sushupti) which is reached at the general dissolution (Mahapralaya) to the waking state (Jagrat) which is consciousness of the gross Universe.

प्रकृतिर्नामचिद्रूप भानमात्रेतिकीर्तिता ।
दर्पणादित्यवत्तस्यां चिदात्माप्रतिबिंबितः ॥
तत्सान्निध्यवशादेत द्वेधाभूत्प्रकृतिस्स्वयम् ।
प्रकृतेर्यत्स्पन्दनांशस्तज्जडांशइतीर्यते ॥
यदस्पन्दनरूपस्तदजडांशइतिस्मृतः ।
एवंचित्स्पन्दनास्पन्दनांशावेवविशेषतः ।
परापरप्रणवइतिप्रवदन्तिमहर्षयः ।
अस्पन्दनप्रकाशांशश्शास्त्रेषुबहुधाबुधैः ॥

The Kinetic aspect of the prakriti is called its unconscious aspect and the Static aspect as the conscious and the Great seers call the Static and Kinetic aspects of the pure consciousness as the Supreme and the Lower Pranava respectively.

In the Shastras the wise often call the static aspect of the consciousness as the Supreme Pranava and it is of the nature of the light of the Speakable (Vachya).

The Kinetic aspect of the consciousness is called the Lower or inferior Pranava and that Pranava is known by the wise as "Vachaka" (the "speaking" or manifesting Pranava.)

In this way in all Shastras, the Pranava has been divided into two viz: Vachya the "speakable" or subjective and the Vachaka "speaking" or manifesting Pranava or the objective.

परप्रणवइत्युक्तो वाच्यज्योतिस्वरूपतः ।
अपरप्रणवइतिस्पन्दनांशश्चितेस्स्मृतः ॥
वाचकप्रणवइतितमेवाहुर्मनीषिणः ।
एवंहिसर्वशास्त्रेषु वाच्यवाचकभेदतः ॥
द्वेधाविभज्यप्रणवोनिर्णितश्शास्त्रकोविदैः ।
तत्रावाच्योपवादस्स्यादध्यारोपस्तुवाचकः ॥
तयोस्संयोगतःपश्चाद्विवृताख्यामहत्तरा ।
काचिच्छक्तिःप्रादुरासीज्जगदुत्पत्तिकारिणी ॥
तामाकृष्येक्षणाशक्तिरवाच्यावाचकेक्रमात् ।
नियोज्यतस्मिन्सर्वत्रयथाव्यापकतांव्रजेत् ॥

The Vachya ("speakable" or subjective) Pranava is called the "Apavada" i. e , the "excepted" (i.e., that which is excepted or which remains after the "Adhyaropa" i. e., the superimposition is eliminated by the process of exclusion "Not this". not this" and the Vachaka ("speaking" manifesting or objective) is called the Adhyaropa i e , the superimposition (on the Vachya).

Subsequently by the union of these two i. e. the subjective and the objective Pranava another vast power called the 'Vivrutashakti' (i e. the manifesting Shakti) is produced and this is the cause of the creation of the Universe.

The Ikshanashakti (the initial causal state) caused by "seeing" of the Lord or Ishwara

तथाप्रक्कल्पयत्सम्यक्तदेवज्ञानवित्तमैः ।
सृष्टिसंकल्पइत्युक्तः पर्यालोचनइत्यपि ॥
एतद्विसृष्टिसंकल्पअपरप्रणवेक्रमात् ।
परप्रणवशक्त्यासन्निहितस्सर्वतोमुखः ॥
तदेवतस्मिन्तदनुचिदनुग्रहतस्स्वयम् ।
अकारोकारमकारस्वरूपेणत्रिधाभवत् ॥
तानेवकृत्वास्वावासस्थानत्वेनमहेश्वरः ।
तद्वर्णस्थत्रिगुणशक्त्युपाधिमनुसृत्यहि ॥
ब्रह्माविष्णुमहेशान स्वरूपेणयथाक्रमम् ।

attracting and directing the Vivrutashakti in the "Speakable" and the Speaking Pranava, ideated, so as to pervade the whole of them (the two Pranava shaktis) and this ideation is called, by the Wise, Cosmic ideation or "Paryalochana" i e, deliberation (to create the Universe.)

This Cosmic ideation spread in all directions in the lower Pranava in due course, being placed in the vicinity of the shakti of the Supreme Pranava and thereafter becomes by the grace of the Pure Consciousness divided of itself into three viz: "Akar, Ukar and Makar" (the three letters of the Pranava).

The Supreme God although Himself partless still dividing His own nature into three, but without being in any way affected by the limiting

स्वस्वरूपंत्रिधाकृत्वातद्वर्णेषुस्वभावतः ॥
अस्पृष्टस्त्रिगुणोपाधिंदर्पणेसूर्यबिंबवत् ।
स्वयमेवावस्थितोऽभूत्परमात्मानिरंशकः ॥
प्रकर्षेणस्थानमित्येतद्वर्णत्रयमात्मनः ।
यतस्स्मृतमतस्तत्प्रस्थानत्रयमितीर्यते ॥
तद्वर्णत्रयसंसिद्धसृष्टिसंकल्पशक्तयः ।
पश्चात्संक्षोभितास्सम्यक्तत्रत्यगुणमूर्तिभिः ॥
अवर्णसंस्थिताशक्तिस्स्वयमात्मप्रकाशतः ।
भित्वातंसूक्ष्मशब्दस्वरूपेणाविरभूत्ततः ॥

adjuncts of the three Gunas, as the Sun in a looking-glass makes as Brahma, Vishnu and Mahesha (Shiva) respectively these three letters respectively, as his own habitation.

These three letters being the Exalted or excellent habitations or abodes of the "Atman" are called the three Prasthanas.

The shaktis of the Cosmic ideation in these three letters after being matured therein subsequently become greatly agitated by the Presiding Deities of the Gunas in the said letters and the shakti inherent in the Akar (अकार) bursting out of the (अकार) by its own power becomes manifest in the form of the subtle shabda.

In the same way, the shakti in the Ukar (उकार) bursting out of the "Ukar" by its own

एवमेवप्रादुरासीत्स्थूलशब्दस्स्वरूपतः ।
उवर्णशक्तिर्वेगेनभित्वोकारंस्वतेजसा ॥
पश्चान्मकारस्थशक्तिर्भित्वातंपूर्ववत्क्रमात् ।
अत्यन्तस्थूलशब्दस्वरूपेणाविरभूत्स्वतः ॥
शब्दत्रयेषुयत्सूक्ष्मशब्दस्तच्छास्त्रतःक्रमात् ।
मनोबिन्दुरितिख्यातः सृष्टिबीजस्तदेवहि ॥
यत्स्थूलशब्दस्तत्प्राणबिन्दुरित्युच्यतेबुधैः ।
स्थितिबीजस्तदेवेति सृष्टेस्सम्यङ्विनिर्णितः ॥
यदत्यन्तस्थूलशब्दस्तदेवज्ञानवित्तमैः ।
अहंबिन्दुरितिप्रोक्तोलयबीजस्तदेवहि ॥

power with great force manifests itself in the form of the gross shabda.

Then the shakti in the Makar (मकार) in the same way bursting out of the (मकार) emerges and becomes of itself manifest as the grossest shabda.

The subtle amongst these three shabdas is known in the shastras as "Mano bindu" and that is the seed of creation.

The gross shabda is called the "Pranabindu" by the wise and that is stated to be the seed or basis of the 'Sthiti" i. e., maintenance of the Universe.

The grossest shabda is called by the wise "Ahambindu" and that is the seed of Laya (Dissolution).

मनोबिन्द्वात्मकात्सृष्टिबीजगर्भात्स्वभावतः ।
अन्नान्नादस्वभावेनजगदेतच्चराचरम् ॥
वटधानाद्यथावृक्षोमहान्संजायतेतथा ।
मनोबिन्द्वात्मकात्सृष्टिबीजगर्भात्स्वभावतः ॥
अन्नान्नादस्वभावेन जगदेतच्चराचरम् ।
अभूद्व्यक्तरूपेणनानाचित्रविचित्रकम् ॥
स्थूलशब्दस्समाकृष्यततस्तमतिविस्तृतम् ।
स्वात्मन्यन्तर्ददेसम्यक्सृष्टिबीजेनसंयुतम् ॥
सूक्ष्माकाराज्जगद्रूपंस्वात्मन्येवततस्स्वयम् ।

As a great banyan tree emerges from its small seed, so does this very extensive and variegated world of moving and motionless objects consisting of millions of Universes, naturally emerges as food and the Enjoyer of food from the "Manobindu" as the seed of creation.

The gross shabda attracting all this with its shakti or power and ideating it, in subtle form took it within itself, and then itself in conjunction with the seed of creation, creating in due order, this subtle world within itself enjoys and suffers the happiness and misery thereof i. e., of this subtle creation.

Then in the same way, the grossest shabda by its shakti or power attracting both the subtle and the gross shabdas as also the world resting therein

सृष्ट्वापुनस्तत्संबंधसुखदुःखान्प्रभुञ्जति ॥
ततोतिस्थूलशब्दस्तच्छब्दद्वयंतथैवहि ।
तन्निष्ठजगदाकारं चाकृष्यस्वीयतेजसा ॥
स्वात्मन्येवोपसंहृत्य ज्योतिरूपेयथाक्रमम् ।
प्राणबिन्दुज्योतिमध्येस्वयंसंलीयतेततः ॥
तत्रस्थितचिदाभासः प्राणबिन्दुस्वभावतः ।
विहायस्वावरणवृत्यायुक्तः परमात्मनः ॥
कूटस्थस्यप्रकाशानन्दसुखंस्वस्वरूपकम् ।
परप्रणवमारुह्यप्रविशत्यतिवेगतः ॥
तथापिवृत्युपाधित्वात्स्वानन्दस्फूर्तिमात्रकम् ।
लभतेपूर्वानुभूत्यास्वस्वरूपंनविन्दति ॥

and drawing within itself the world resting in the two shabdas, the subtle and the gross, itself becomes absorbed in the light of the Pranabindu.

The reflection of the pure consciousness therein i. e, the Jiva thereafter follows his own nature leaving the Pranabindu with his Vritti (i e., modification of the mind), which veils its real nature, into the Supreme Pranava and enters with velocity the Light and Bliss of the Changeless great Supreme Lord, which are in reality, his own nature. Still, the Jiva being veiled by the Vritti (modification of the mind) gets by reason of his previous experience only a scintillation of his own bliss, but does not know his own nature.

पुनस्तत्प्राणबिन्दुस्थशब्दसंचलनंयदा ।
प्राणिकर्मविपाकेन भवेत्पश्चात्स्वभावतः ॥
तदाशब्दस्स्वांशुरूपवृत्तिः समपकर्षति ।
चिदाभासयुतावृत्तिःपुनश्शब्दंप्रविश्यति ॥
तच्छब्दस्तच्चिदाभाससान्निध्यादेवकेवलम् ।
स्थूलातिस्थूलसूक्ष्मस्वभावंव्रजतिपूर्ववत् ॥
एवंहिविवृतशक्तिर्निर्विकारेपरात्मनि ।
अपरप्रणवाधाराद्विकारत्वंप्रकल्प्यति ॥
परप्रणवांशरूपः पुरुषोथहिरण्मयः ।
अपरप्रणवाकार वर्णशब्दान्यथाक्रमम् ॥
समाकृष्यस्वशक्त्याथ एकीकृत्वात्मतेजसि ।

Again, when afterwards by the ripening of the fruits of the action of the Jiva, the shabda in the Pranabindu begins to vibrate, the shabda attracts the "Vritti" (the modification of the mind) which is its own ray and the Vritti or modification combined with the reflection of Consciousness again enters the shabda.

The said shabda by the mere proximity of the reflection of Consciousness again assumes, as heretofore, the gross, grossest and subtle form.

Thus the Vivruta shakti causes, by the support of the Lower Pranava an appearance of change in the Changeless Supreme.

अकरोन्मण्डलाकारं स्वात्मभानांशुभिःक्रमात ॥
तन्मण्डलस्यादिभागोमनोबिन्दुस्तथैवहि ।
अकारांशोग्निस्वरूपश्चेतिशास्त्रविनिर्णयः ॥
तथैवमध्यमोभागःप्राणबिन्दुस्तथानिलः ।
उकारांशश्चेतिप्रोक्तोमण्डलस्ययथाक्रमम् ॥
मण्डलस्यान्त्यभागस्तु मकारांशोंबरस्तथा ।
अहंबिन्दुस्वरूपश्चेत्युक्तंशास्त्रविदांवरैः ॥

The Purusha emanating from the Supreme Pranava and hence effulgent attracting the letters and Shabda of the Lower Pranava in due order and contemplating thereon within his own effulgence formed in due course by his shakti an orb thereout.

The shastras say that the front portion of the said orb is the Manobindu and is an emanation of the letter 'अ' and is of the nature of 'Agni' or fire.

In the same way the middle portion is the Prana Bindu which is an emanation of the letter 'उ' and is of the nature of air and the most learned in the Shastras say that the lowest portion of the orb is of the nature of the letter 'म' the sky or ether and the 'Ahambindu'.

This Orb formed by the Pranava in this way has three aspects and this very Orb is, by the

एवंतत्प्रणवरूपमण्डलंभासतेत्रिधा ।
एतदेवविशेषेणशास्त्रेषुब्रह्मवादिभिः ॥
सूर्यमण्डलमित्युक्तंत्रयीमण्डलमित्यपि ।
एतदपरप्रणवमण्डलंदिव्यतेजसम् ॥
त्रय्यैवविद्यातपतीत्याहसाक्षात्सनातनी ।
पश्चात्परप्रणवरूपंत्रयीमण्डलमध्यगम् ॥
सयएषोन्तरादित्येत्यादिवाक्यैस्स्वयंजगौ ।
मण्डलस्थाकारवर्णसूक्ष्मशब्दंस्वतेजसा ॥
हिरण्यगर्भःपश्चात्समवैक्षतविशेषतः ।
तदीक्षणाशक्तियोगात्तस्मिन्नत्यन्तभास्वरः ॥
पञ्चाशदुत्तरत्रिशतकोटिशक्तिभिर्युतः ।

knowers of "Brahman" specifically called in the Shastras as the Orb of the Sun and this Orb of the Lower Pranava of divine effulgence as the Orb of the triad (the three Vedas).

The eternal Shruti herself has said that these three "Vidyas" (the three Vedas) alone shine and they have further spoken of Him, who is of the nature of the Supreme Pranava and forms the very heart of the Orb of the triad (the three Vedas) in sentences such as "He who is within the Orb of the Sun" and others.

Subsequently, Hiranyagarbha i. e., Brahma then further ideated with his shakti or power the subtle shabda the "Akar" resting in the Orb

वर्णगर्भोभवत्पश्चात्तद्गर्भःकालपाकतः ॥
वृद्धिंगत्वाथतत्रत्यगुणमूर्तिप्रभावतः ।
परस्परमसंस्पृष्टान्स्वतन्त्रान्सर्वतोमुखान् ॥
अकारादिक्षकारान्तवर्णान्दिव्यानजीजनत् ।
तेषुसृष्टिस्थितिलयकारकास्सर्वतोमुखाः ॥
एकैकवर्णसंक्लुप्तशक्तयस्सप्तकोटयः ।
वागर्थाकारतस्सर्वेवर्णास्तच्छक्तिभिःक्रमात् ॥
अविनाभावतोनित्यंवर्तन्तेमिळितास्स्वतः ।

and by the power of the said ideating shakti, the extremely luminous embryo consisting of the letters (of the Alphabet) having three hundred and fifty crores different shaktis was conceived.

On the maturing of that embryo in course of time were born by the grace of the Devis or shaktis presiding there, the divine letters "A" to "Ksha" separately unmixed with each other, independent and all pervading.

Each of the said letters contains within itself seven crores of shaktis all faced (all pervading) and capable of creating, maintaining and dissolving.

All these letters themselves joining in due course with each other became by their own shakti the "Speech" and its "meaning" in inseparable association

प्रकृतिप्रत्ययत्वेनतद्वर्णास्स्वस्वशक्तिभिः ।
स्वयमेवप्रभिद्यन्तेविवृताकारतःपुनः ॥
प्रकृतिर्नामविवृतचित्स्वभावइतीरितः ।
प्रत्ययोनामतद्भावप्रकाशकइतिस्मृतः ॥
एवंक्रमेणवर्णानामविनाभावतःक्रमात ।
परस्परसमायोगाज्जगदेतच्चराचरम् ॥
अन्नान्नादस्वरूपेणभासतेरज्जुसर्पवत् ।
चराचराणांजगतिरूपनामक्रियादयः ॥
वर्णस्थशक्तिभिःपश्चात्तद्वर्णैश्चयथाक्रमम् ।

These letters themselves by their own shakti again break up into and manifest as "Prakruti" and "Pratyaya".

"Prakruti" means manifested consciousness and "Pratyaya" means that which manifests the nature of it (i. e., of प्रकृति.)

Thus, in due course by the conjunction or union of the "Varnas" with one another in inseparable association, this Universe of animate and inanimate objects appears in the form of food and the Enjoyer of food as a serpent in a rope.

Subsequently by the Grace of the Deities presiding in the "Gunas" i.e., qualities, the various forms, names and actions of all animate and inanimate objects became in due course of nature manifested by the power inherent in the "Varnas".

प्रभवन्तिस्वभावेनगुणमूर्तेरनुग्रहात् ॥
रूपसृष्टिर्भवेद्वर्णशक्तिसंयोगतःक्रमात ।
तद्रूपस्यभवेन्नामसृष्टिस्तद्वर्णयोगतः ॥
एवंक्रमेणजीवेशसृष्टिनिर्णयईरितः ।
अद्वयेपरमानन्देनामरूपादिवर्जिते ॥
निर्गुणेनिर्मलेनित्येचिदानन्देपरात्मनि ।
शुक्तिकायांरजितवत्केवलंभ्रान्तिमात्रतः ॥
अध्यारोपप्रणववर्णैस्तत्तच्छक्तिभिरेवच ।

The "Rupa Srushti" i. e., the World of forms is created by the conjunction of the Varna with its shakti, and the "Nama Srushti" or creation of names of the "Rupa Srushti" takes place by the combination of the Varnas.

In this way has been stated in due order the investigation of the "Srushti" of the Jiva and of God.

This Universe of animate and inanimate objects made up of name and form which is the effect of Maya and therefore unreal is thus imagined in the Paramatman, who is the one without a second, the highest bliss, devoid of name and form without qualities, the pure, the eternal, the consciousness and bliss, by the Varnas of the Adhyaropa Pranava as real by delusion as silver in the mother of pearl.

नामरूपात्मकमिदंजगदेतच्चराचरम् ॥
प्रकल्प्यतेविशेषेणमायाकार्यंहिसत्यवत् ।
अपरप्रणवकार्यमेतत्सर्वमितिस्मृतम् ॥
एतदध्यारोपइतिमायाविद्येतिचक्रमात ।
मूलप्रकृतिरितिचप्रवदन्तिमनीषिणः ॥
एतत्स्वरूपमपरप्रणवस्ययथाविधि ।
विचार्यतेयदिसदासद्गुरूक्तिप्रकारतः ॥
विवृताध्यारोपभावोमेघवल्लयमेघते ।
एतल्लयोपवादस्स्यात्तेनसम्यक्स्वभावतः ॥
स्वविकारंविहायाथअपरप्रणवःक्रमात् ।
परप्रणवप्रकाशमेधतेध्यानयोगतः ॥

All this is stated to be the work of the Lower Pranava and the wise call it the superimposition, Maya, Avidya (Primordial Ignorance) and Mula-prakriti (Primordial matter).

When this real nature of the Lower Pranava is duly and constantly considered in accordance with the teachings of the Sadguru, this superimposition, becoming uncovered, disappears like a cloud and this dissolution (of the superimposition) is the "Apavada" (after this dissolution of the superimposition what remains is the reality) and by Dhyana Yoga, the Lower Pranava gives up its deviation from its natural state and the light of the Parapranava is increased.

एकीभूयततस्सम्यक्परप्रणवतेजसि ।
स्वकल्पितमिदंसर्वंजगदेतच्चराचरम् ॥
परप्रणवप्रकाशकिरणैकांशमात्रकम् ।
इतिमत्वाततस्वस्मिन्नुपसंहृत्यतंक्रमात् ॥
स्वयंप्रकाशाखंडैकरसरूपात्मनापुनः ।
स्वस्वरूपंयथापूर्वंविज्ञायानन्दरूपतः ॥
स्वेमहिम्निस्वयंस्थित्वास्वयमेवप्रकाशते ।
एवमुक्तंसमासेनमहिमाप्रणवस्यहि ॥
परापरविभागाभ्यांविधेसम्यग्विधारय ।
सृजत्यवत्यत्तिसर्वंस्वशक्त्याप्रणवःक्रमात् ॥
विधेनिमित्तमात्रंत्वंभवसृष्ट्यादिकर्मणि ।
सर्वमेतत्प्रणवएवकरोत्यत्रनसंशयः ॥

Then becoming properly united with the light of the Para Pranava, he realises that all this world of animate and inanimate objects is the creation of his own imagination and is created from merely a portion of a ray of the light of the Para Pranava and also realises by the illumination of the Supreme Pranava his own former nature which is self-luminousness and undivided homogeneous Bliss and then becoming firmly established in His own Glory as the Supreme Bliss, shines self-effulgent.

O Brahma! I have thus concisely told you the Glory of the Pranava in two divisions, viz

एवमुक्त्वाततोरुद्रोभक्तंशिष्यंप्रजापतिम् ।
समावीक्ष्ययथाशास्त्रंसंप्रदायानुसारतः ॥
तस्मैप्रणवोपदेशमकरोत्स्वीयतेजसा ।
उपदिश्यस्वयंपश्चात्तमालिंग्यमहेश्वरः ॥
प्रविश्यहृदयंतस्यज्ञप्तिरूपमनीनयत् ।
एवंरुद्रेणोपदिष्टोब्रह्मापश्चात्स्वयंक्रमात् ॥
ज्ञप्तिमात्रस्वरूपोभूद्भक्त्यापरवशंगतः ।

the Upper and the Lower. Please meditate on the same properly.

O Brahma! the Pranava creates and protects everything by his own shakti in due order. You therefore became merely the instrument in the act of creation etc. There is no doubt whatsoever that Pranava alone does all this.

So saying the Lord Rudra (Shiva) after due consideration initiated with his own shakti, Brahma his devotee, into the knowledge of the Pranava in accordance with the shastra and tradition.

The Great Lord after initiating him embraced him and then entering his heart made it of the very nature of knowledge or illumination.

Brahma thus instructed by Shiva became of the very nature of knowledge or illumination itself and lost all control (over his mind and senses) hrough devotion.

कृत्वाबहिर्मुखंतस्यरुद्रःपश्चाद्दयानिधिः ॥
पुनरभ्यासदार्ढ्यायसंप्रदायानुसारतः ।
परापरब्रह्मरूपप्रणवस्ययथाक्रमम् ॥
स्वस्वरूपंविशेषेणवक्तुंसमुपचक्रमे ।
तस्मिन्देवास्त्रयःप्रोक्तालोकावेदास्त्रयोग्नयः ॥
तिस्रोमात्रार्धमात्राचत्र्यक्षरस्यशिवस्यतु ।
तिस्रोमात्रास्तथाज्ञेयासोमसूर्याग्निरूपकाः ॥
शिखातुदीपसंकाशातस्मिन्नुपरिवर्तते ।
अर्धमात्रातथाज्ञेयाप्रणवस्योपरिस्थिता ॥
पद्मसूत्रनिभासूक्ष्माशिखास्याद्दृश्यतेपरा ।

The Lord Shiva, Ocean of Mercy then waked him up (from his Samadhi) and again commenced to tell him more specifically the nature of the Pranava who is the Supreme and Lower Brahma (ब्रह्म) in accordance with tradition in order to make his knowledge firmer.

It is stated that the three Gods, the three Worlds, the three Vedas, the three Agnis the three Matras as also the Half-matra of the three lettered God Shiva are all comprised therein, i. e., in the Pranava.

The three Matras should also be known as of the nature of the Moon, the Sun and the Fire. The Half-matra should be known as rising over the Pranava like the flame from a light.

सानाडीसूर्यसंकाशासूर्यंभित्वायथापरा ॥
द्वासप्ततिसहस्राणिनाडीर्भित्वाचमूर्धनि ।
वरदस्सर्वभूतानांसर्वंव्याप्यावतिष्ठति ॥
परापरप्रणवरूपममेवंज्ञात्वातिभक्तितः ।
लोकेशान्नान्नादसृष्टिंपरप्रणवप्रेरणात् ॥
यथाक्रमंकुरुष्वेहपूर्वकल्पानुसारतः ।
एतत्प्रणवमालंब्ययथेच्छसितथाकुरु ॥
इत्युक्त्वाभगवान्रुद्रस्तत्रैवान्तरधीयत ।
पश्चात्प्रजापतिस्साक्षाद्रुद्रमीशानमव्ययम् ॥

The "Para' Supreme flame of this Half-matra appears as minute as a filament of the lotus stalk. The said Para Supreme Nadi brilliant as the Sun bursts through the Sun as also the seventy-two thousand Nadis and abides in the head, pervading everything, causing bliss to all beings in the head.

O Prajapati, knowing thus the nature of the Supreme and Lower Pranava begin with great devotion by the inspiration of the Para Pranava the Creation of the world. Consisting of food and he Enjoyer of food in due order and in the same way as in the previous Kalpa. Taking the help of the Pranava, do as you please.

So saying the Lord Shiva became invisible.

Thereafter, Prajapati meditating in his heart

हृदिकृत्वात्यन्तभक्त्याविधिवच्छ्रद्धयान्वितः ।
समाहितमनाभूत्वागुरूक्तेनैववर्त्मना ॥
अकरोद्ब्रह्मप्रणवानुसंधानंयथाविधि ।
ततस्तद्ब्रह्मप्रणवःकोटिसूर्यसमप्रभः ॥
प्रत्यक्षमभवत्तस्यवत्सरान्तेकृपानिधिः ।
तंदृष्ट्वाप्रणवेशानंदिव्यज्योतिप्रकाशकम् ॥
नृत्वास्तुत्वाप्रणम्याथविधिःपरवशंगतः ।
तूष्णीमासमहाभीत्याकम्पयन्स्वस्थमानसः ॥
तथाविधंविधिंदृष्ट्वाकृपयाप्रणवेश्वरः ।
प्रज्ञांदत्वास्वयंपश्चात्प्राहगम्भीरयागिरा ॥
विधेमाभीस्त्वत्तपसातोषितोस्मिनसंशयः ।

on the Eternal Lord Rudra with great devotion and full of faith and in due form and with concentrated mind and in accordance with the teachings of the Guru began meditating on the Brahma Pranava.

Thereupon, the Brahma Pranava, the Ocean of Mercy as brilliant as ten millions of Suns appeared before him at the end of a year.

Seeing Him, the Lord of Pranava, shining with divine radiance, Brahma dancing anl singing his praises and bowing was again overcome and became speechless and becoming very troubled in mind, began to shake with great fear.

तवेष्टार्थंप्रदास्यामिवरयस्त्वयदीप्सितम् ॥
एतच्छ्रुत्वाविधिःपश्चाद्भक्त्यागद्गदयागिरा ।
प्रार्थयामासदेवेशंप्रणवाकारमच्युतम् ॥
यदितुष्टोसिभगवन्तपसामेमहेश्वर ।
समग्रंविवृतशक्तिरहस्यंमेप्रदर्शय ॥
तदधिष्ठानमपरप्रणवाकारमेवच ।
स्वस्वरूपंचतेदेवभूमानन्दंप्रदेहिमे ॥
तथैवलोकोद्धारार्थंकृपयापरमेश्वर ।

The Great Lord seeing Brahma in that condition mercifully brought him back to consciousness and spoke to him with a solemn voice "O Brahma, do not be afraid. There is no doubt that you have pleased me by your austerities. I shall give you your desired object. Therefore, ask of me the desired boon."

Hearing this, Brahma, in a choking voice, prayed to the Imperishable Lord of the Gods in the form of Pranava." O Lord, O Great God! if you are really pleased by my austerities, kindly show me the whole secret of the Vivrut Shakti as also the nature of the Lower Pranava, the abode thereof, so also O Lord, give me infinite Bliss which is thy nature.

"Also O Great Lord! kindly give me the means of knowing Yoga, Mantra, Dhyana (knowledge) and Karma for the salvation of the world.

योगमन्त्रज्ञानकर्मविचारोपायमेवच ॥
अनुगृह्यदयासिंधोमांपाहिकरुणानिधे ।
इतिसंप्राथ्यंप्रणवेश्वरंतूष्णींबभूवसः ॥
प्रणवेशोविधिंपश्चात्स्वभक्तंकरुणाबलात् ।
दृष्ट्वातस्मैदिव्यनेत्रंप्रदत्वाकरुणानिधिः ॥
दर्शयामिस्वस्वरूपंपश्यमेद्यप्रजापते ।
इत्युक्त्वाप्रणवस्याग्रेअवाच्येदिव्यतेजसि ॥
स्वयंप्रकाशमाद्यन्तरहितंसर्वतोमुखम् ।
वाच्यावाच्यात्मकंनित्यंव्यापकंपरमाद्भुतम् ॥
दर्शयामासकृपयास्वस्वरूपंनिरञ्जनः ।
विधेपश्यस्वस्वरूपंममभक्त्यासमाहितः ॥

"And O Lord, the Ocean and Treasure of Mercy, show favour to me and save me.

He, Brahma after having thus prayed to the Lord of Pranava became silent.

The Lord of Pranava, the Treasure of Mercy, then looked upon Brahma, His devotee with great kindness and urged by mercy giving him spiritual vision said "See O Prajapati, I am showing to you my own self" so saying the Lord who is changeless mercifully showed in front of the Pranava which is beyond speech and of divine radiance His own Swarup (nature) which is self effulgent without beginning and end all pervading, inform-

त्वयासंप्रार्थितंसर्वमस्मिन्नेवप्रदृश्यते ।
एतत्सर्वंदिव्यचक्षुषाज्ञातुंभवतिस्वतः ॥
संयग्दृष्ट्वाविचारेणपूर्वकल्पानुसारतः ।
अन्नान्नादविभागेनजगत्सृष्ट्वाचराचरम् ॥
वेदशास्त्रपुराणादीन्प्रचारयविधेक्रमात् ।
इत्युक्त्वाप्रणवेशस्स्वस्वरूपंपरमाद्भुतम् ॥
स्वात्मन्येवोपसंहृत्यतत्रैवान्तरधीयत ।
ततःप्रजापतिस्साक्षात्प्रणवेशंचिदात्मकम् ॥

ing everything which can be spoken and which cannot be spoken, eternal, immanent and most wonderful and said " O Brahma, see me with concentrated mind, as I really am. All that you have desired of me, can be fully seen therein. All this can be known of itself through spiritual vision. O Brahma, after seeing and considering it properly and after creating the Universe of animate and inanimate things divided as food and enjoyer of food as in the previous Kalpa, manifest and publish in due order the Vedas, Shastras and Puranas."

So saying the Lord of the Pranava withdrawing within himself His own, most wonderful, Swarup there and then became invisible.

Prajapati Brahma then meditated with reverence and attention on the Lord of Pranava whose

ध्यात्वाथश्वेतवाराहकल्पसृष्ट्यर्थमादरात् ॥
आकाशाद्यन्नपर्यन्तमसृजत्स्वीयतेजसा ।
एवंकृत्वान्नपर्यन्तसृष्टिंपश्चाद्यथाक्रमम् ॥
स्रष्टुकामोन्नादसृष्टिमस्मिन्कल्पेविधिस्ततः ।
सृष्टिक्रमंयथापूर्वंत्रयीपरंपरागतम् ॥
ज्ञातुंकल्पानुसारेणयथावद्भक्तिपूर्वकम् ।
येवेदाःपूर्वमेवेश्वरेणनिश्चित्यनिर्णिताः ॥
श्वेतवाराहकल्पार्थंतान्विहाययथाक्रमम् ।
परंपरागतान्कल्पसृष्टिगर्भान्स्वयंप्रभान् ॥
वेदानाकर्षयामासविश्वसृट्स्वतपोबलात् ।

nature is Consciousness itself for the cosmic creation of the Shwetavaraha Kalpa and created with his shakti the elements beginning with Akasha and ending with Anna (food).

After creating the Universe upto Anna (food) being desirous of bringing forth the "Annada" (enjoyer of food) creation Prajapati drew forth with devotion and in accordance with the Kalpa Shastra (Ritual) by the strength of his austerities the Vedas of the past Kalpas self-luminous and containing within themselves the previous creations except those determined by God for the Shweta varaha Kalpa in order to know the traditional previous process and order of creation in accordance with the Vedas.

ततःप्रजापतिंसम्यक्परिवेषंयथारवेः ॥
तथैवावृत्याग्निरूपाअसंख्याकाःपृथक्पृथक् ।
संपूर्णमण्डलाकारानानाचित्रविचित्रकाः ॥
अनेककल्पसंक्लुसवेदाज्योतिर्मयाःक्रमात् ।
प्रादुर्बभूवुराकाशेसूर्यमण्डलराशिवत् ॥
ददर्शतान्विधिःपश्चाद्गिरिरूपान्महत्तरान् ।
अनन्तान्ज्योतिराकारान्वेदराशीन्यथाक्रमम् ॥
दुराधर्षाभवत्तेषांप्रभातस्यविधेस्ततः ।
पश्चात्तत्तेजसात्यन्तकातरोविह्वलस्तथा ॥
सर्वाङ्गकंपितोभूमौमूर्छितःपतितोविधिः ।
ततस्तस्यागताप्रज्ञाकिंचित्किंचिच्छनैश्शनैः ॥

Thereupon luminous Vedas various variegated and wonderful as brilliant as fire and in the form of perfect orbs appeared like so many Suns in the sky and surrounded Brahma like the halo round the Sun.

Brahma looked at that luminous galaxy of countless Vedas as vast as mountains and found the lustre thereof unbearable and terrified by their brilliance, became overcome with fear and trembling in every limb fell down unconscious on the ground.

After gradually regaining consciousness he (Brahma) meditated in his heart with due rites on Shankar and he the Great Lord whose nature

ततस्ससारविधिवद्भक्त्यास्वहृदिशंकरम् ॥
तेनप्रसन्नोभगवान्सच्चिदानन्दविग्रहः ॥
प्रत्यक्षमभवत्तस्यवेदवेद्योमहेश्वरः ।
ततःप्रजापतिर्दृष्ट्वाप्रसन्नंपरमेश्वरम् ॥
संपूज्यविधिवद्भक्त्यानत्वास्तुत्वाथहर्षतः ।
प्रार्थयामासदेवेशंश्रद्धाभक्तिसमन्वितः ॥

॥ विधिरुवाच ॥

भगवन्श्वेतवाराहकल्पसृष्टिंयथाक्रमम् ।
कर्तव्यमितिनिश्चित्यवेदोक्तेनैववर्त्मना ॥

is Pure Being consciousness and bliss and knowable only through the Vedas being pleased made himself visible to Brahma.

Then Prajapati finding that the Lord had been pleased received the God of Gods according to rites and bowing to him with devotion and extreme joy and singing his praises and full of faith and devotion prayed to him as follows:

"O Lord I meditated on the Vedas of the previous Kalpas after having resolved that it was my duty to create the Universe for the Shwetavaraha Kalpa in proper order and in accordance with the way shown in the Vedas.

पूर्वकल्पस्थितावेदामयासंस्मारितास्ततः ।
ततोवेदाअसंख्याकास्सुदुर्धर्षाःप्रकाशतः ॥
मामावृणोद्विशेषेणद्युमणिपरिवेषवत् ।
एकैकवेदराशिस्थसृष्टयोनन्तभेदकाः ॥
नानाविचित्रांकारेणदृश्यन्तेकोटिकोटिशः ।
तथापिश्वेतवाराहकल्पसृष्टिक्रमंमम ।
नदृश्यतेदयासिंधोतस्मात्संप्रार्थयाम्यहम् ।
एतेषुश्वेतवाराहकल्पसृष्टिप्रदर्शकम् ॥
वेदराशिंत्वत्प्रभावप्रकाशंमेप्रदर्शय ।
इतिसंप्रार्थितंशिष्यंविधिंप्रोवाचशंकरः ॥

"Thereupon countless Vedas unbearable in their brilliance surrounded me as the halo surrounds the Sun.

"In each group of the Vedas appeared millions of countless various, variegated and wonderful universes with innumerable differentiations yet I could not find therein the order of creation for the Shwetavaraha Kalpa. O ocean of mercy, I therefore pray to you to show me amongst those Vedas the Vedas containing the order of creation for the Swetavaraha Kalpa and alsoThy lustrous prowess."

The Lord Shanker then spoke to Brahma praying to him as aforesaid as follows :—

एतेष्वनन्तवेदज्योतिराशिषुप्रजापते ।
श्वेतवाराहकल्पीयवेदराशिर्नविद्यते ॥
पुनर्नवोदयात्तत्त्वयथापूर्वस्वभावतः ।
पूर्वपूर्वस्थितान्वेदान्तदीयान्स्वप्रकाशकान् ।
एकीकृत्वास्वशक्त्याथयथापूर्वंतथैवहि ।
यदुक्तंतेमयापूर्वंस्वरूपंप्रणवस्यहि ॥
तत्स्वरूपेणाद्यविधेकल्पितोमून्मयाक्रमात् ।
तदकारोकारमकारार्धमात्रात्मकंपुनः ॥

" O Prajapati, there is no group of Vedas for the Shwetavaraha Kalpa amongst the groups of the lustrous infinite Vedas because Vedas naturally manifest themselves anew as previously. O, Brahma concentrating with my Shakti on portions of the self-luminous Vedas of the previous Kalpas, I have once more prepared the order of creation of the present Kalpa in accordance with the nature of the Pranava which I have already mentioned to you.

" Dividing again the Pranava by my power into four parts viz " Akar ", " Ukar ", " Makar " and the Half Matra and O, Brahma expressing from the " Akar " the Rigveda, from the ' Ukar " the Yajurveda, from the " Makar " the SamaVeda

विभज्याहंचतुर्धातत्प्रणवंस्वीयतेजसा ।
क्रमादकारादृग्वेदंयजुर्वेदमुकारतः ।
मकारात्सामवेदंतदर्धमात्रादथर्वणम् ।
समाहृत्ययथाशास्त्रंउपदेक्ष्यामितेविधे ॥
इत्युक्त्वाचतुरोवेदान्समाहृत्यमहेश्वरः ।
विधात्रेदर्शयामासपश्यवेदानितिब्रुवन् ॥
प्रजापतिस्ततोदृष्ट्वाचतुर्वेदान्यथाक्रमम् ।

and from the half Matra the Atharva Veda, I shall teach the same to you in accordance with the Shastras."

The Great Lord saying "Look at the Vedas" extracted the four Vedas and showed them to Brahma.

Then Brahma seeing the four Vedas in due order in order to learn them according to tradition and the rites prescribed for performance before commencing to learn the Vedas with devotion and faith and attention, duly worshipped the Great Lord and God of Gods with oblations and water for washing His feet and then laying his head on the two feet of the Lord Shiva overcome by fear and with the choked voice prayed to him and said "O World teacher, teach me the Vedas".

संप्रदायानुसारेणवेदारंभणपूर्वकम् ॥
परिगृहीतुंविधिवद्वेदवेद्यंमहेश्वरम् ।
भक्तिश्रद्धासमायुक्तस्समाहितमनास्स्वयम् ॥
अर्घ्यपाद्यादिभिस्सम्यगभ्यर्च्यविधिपूर्वकम् ।
पश्चात्स्वशिरसंभक्त्याशंभोःपादद्वयोपरि ॥
विन्यस्यभयमापन्नोगद्गदस्वरयागिरा ।
ब्रह्मानुब्रूहिभोस्वामिन्कृपयामेजगद्गुरो ॥
इतिसंप्रार्थयामासविधिःपरवशंगतः ।
ततःप्रजापातिंभक्तंशिष्यंदृष्ट्वामहेश्वरः ॥

The great Lord then looking at his devotee and disciple, Brahma lifted him up with his own hands into his lap with great joy and consecrating him by sprinkling on him water from his Gourd according to rites looked at him with great kindness and spoke in solemn tones, "O Brahma I am greatly pleased with thy devotion and I shall accordingly confer on you the boon you have asked for. There is no doubt whatsoever that you have become already naturally blessed and your desire has already been accomplished and you have become all knowing by your mere desire to learn the Vedas".

So saying, Shanker urged by kindness in order to impart the Vedas to Brahma, pressed out the essence from the herbs of the previous Kalpas

समुद्धृत्यस्वहस्ताभ्यामंकमारोप्यहर्षतः ।
कमण्डलोदकेनाथसंप्रोक्ष्यविधिवत्स्वयम् ॥
तन्मुखंकृपयावीक्ष्यप्राहगंभीरयागिरा ।
अनुग्रहिष्यामिविधेतवभक्त्यातितोषितः ॥
वेदग्रहणसंकल्पमात्रेणत्वंस्वभावतः ।
धन्योसिकृतकृत्योसिसर्वज्ञोसिनसंशयः ॥
इत्युक्त्वाशंकरोवेदानुपदेष्टुंकृपाबलात् ।
पूर्वसृष्टोषधीभ्योषाररसमाहृत्यशास्त्रतः ॥
ब्रह्मतेजप्रतिष्ठार्थमभिषिच्यविधिंततः ।
क्रियाकर्मोत्सर्जनमाख्यंवेदारंभणपूर्वकम् ।
कृत्वोपाकर्मविधिवदुपनीतंविधिंक्रमात् ।

in accordance with the Shastras and sprinkled him therewith in order to firmly establish the power of the Vedas in Brahma and invested Brahma with the sacred thread after performing the rite called "Upakarma" performed before commencing the study of the Vedas but without any "Kriya" (ceremony) as also the rite called "Utsarjan" performed at the time of suspending such study after fixing an auspicious time on due consideration of the season, constellations, date and day and then instructed Brahma in Rig Veda, Yajurveda, Sama Veda and Atharva Veda according to tradition and said "O Brahma, these four Vedas have been allotted by the Vachaka

ऋतुनक्षत्रतिथ्यादिकालंसंवीक्ष्यशास्त्रतः ॥
ऋग्वेदंचयजुर्वेदंसामवेदमथर्वणम् ।
प्रोवाचब्रह्मणेपूर्वसंप्रदायानुसारतः ॥
श्वेतवाराहकल्पस्यवेदाह्येतेचतुर्विधाः ।
विधेविनिर्णितापूर्ववाचकप्रणवात्मना ॥
अद्योपदिष्टंविधिवद्विभज्यकृपयातव ।
अनुष्ठाययथाशास्त्रंयथेच्छसितथाकुरु ॥
इत्युक्त्वानुष्ठानकल्पोपदेशंचचकारहि ।
ततःप्रजापतिःप्राप्तवेदःकल्पानुसारतः ।
ब्रह्मचर्यसमासाद्यगुरुशुश्रूषणेरतः ।

Pranava himself for the Shweta Varaha Kalpa creation. You do as you desire after practising according to the Shastras these Vedas which I through my grace have taught you with due rites dividing them as aforesaid." After so saying he also imparted to Brahma the "Kalpa" Shastra i.e. the ritual for the practice thereof.

Thereafter Brahma who had acquired the Vedas as aforesaid becoming intent on the service of the Guru and observing Brahmacharya firmly practised the Vedas for six months according to the Kalpa Shastra (ritual).

वेदानुष्ठानमकरोत्षाण्मासावधिनिश्चलः ॥
तथापिवेदहृदयंयथावद्वेत्तुमक्षमः ।
अभूत्पश्चाद्विशेषेणखेदंप्राप्यप्रजापतिः ।
शरणंप्रापविधिवत्पुनस्साक्षान्महेश्वरम् ।
यथाविधिनमस्कृत्यभयाद्गद्गदकंटतः ।
प्रार्थयामासदेवेशंखिन्नोभूत्वातिभक्तितः ।
भगवन्चतुरोवेदानुपदिष्टोसिमेविभो ॥
त्वयोपदिष्टकल्पानुसारेणैवयथाविधि ।
अनुष्ठितामयावेदास्तथापिपरमेश्वर ॥
विज्ञातुंवेदहृदयमक्षमोस्मिविमूढधीः ।

Brahma however being unable to properly understand the secret of the Vedas felt very much distressed and again sought with due rites the refuge of the Great Lord himself and bowing to him the Lord of Gods with due ceremony and with voice choked with fear and distressed in mind prayed to him with great devotion as follows: "O all pervading Lord, you had instructed me in the four Vedas and I duly practised the Vedas in accordance with the Kalpa Shastra imparted by you. In spite of that I of dense intellect have been unable to know the heart i. e., secret of the Vedas. Still O God of Gods, your Grace and kindnesss are stronger (than the obstruction which has prevented me from getting that know-

तथापिदेवदेवेशत्वत्कृपाबलवत्तरा ॥
मूढोप्यनधिकारोपितवद्रोहंकृतोपिवा ।
दूरीकर्तुंवांछसिकिंकृपणंमांकृपाकर ॥
कथंभवेन्निराकर्तुं यतस्त्वंभक्तवत्सलः ।
त्वत्पादयुगळेभक्तिर्यद्यस्तिममनिश्चला ॥
चतुर्वेदस्यहृदयंविशदीकुरुमेविभो ।
इतिसंप्रार्थितःपश्चादीश्वरःकरुणानिधिः ॥
विधिंदृष्ट्वातिकृपयाप्राहगंभीरयागिरा ।
श्रृणुवत्सप्रवक्ष्यामिहन्ततेभक्तितोषितः ॥

ledge). Although I may be a fool or unqualified or even if I may have injured you, can your grace ever desire to desert me so mierable? How can you, O Lord, who always love your devotees, desert me ? O all-pervading Lord, if my devotion to the pair of your feet be firm, then make clear to me the heart (secret) of the four Vedas.

The Lord, the Treasure of mercy, thus besought, then looking at Brahma with great kindness said in solemn voice.

" Greatly pleased with thy devotion, I shall tell you the heart (secret) of the Vedas asked by you. Listen that heart (secret) is my own heart (seotre).

यत्पृष्टंवेदहृदयंतदेवहृदयंमम ।
यक्षरक्षसुरादीनांब्रह्मादीनामपिस्वतः ॥
नैववाचानमनसामेधयातपसापिवा ।
यथावद्वेदहृदयंविज्ञातुंनैवशक्यते ।
तथापिसर्वलोकोपकारार्थंतेब्रवीम्यहम् ।
प्रकृत्याकल्पितंसर्वंजगदेतच्चराचरम् ॥
जडाजडविभागेनभासतेनात्रसंशयः ।
जडाःप्रकृतिसंबंधत्रिगुणाइतिकीर्तिताः ॥
अजडस्तदधिष्ठानज्योतिर्मयशिवस्स्मृतः

" It is not possible for the Yakshas, the Rakshashas, Gods and even Brahma by the m-selves and unaided through speech or mind or the intellect to understand properly the heart (secret) of the Vedas. I shall however tell the same to you for the benefit of the Lokas (worlds).

" There is no doubt that all this world o moving and unmoving objects divided into sentient and insentient beings has been imagined by Prakriti. The insentient are stated to be made of the three qualities (Satva, Rajas and Tamas which are the constituents of Prakriti.)

" The sentient is the abode or resting place of the insentient and is Shiva the illumining Vachya (the speakable).

तस्यप्रकाशकिरणोमनइत्युच्यतेबुधैः ॥
शुद्धसत्वप्रधानत्वान्मनोज्योतिरितिस्मृतम् ।
तस्मिन्रजोगुणप्राणसंयोगात्स्पन्दनोभवेत् ।
तत्स्पंदनांशएवास्यवृत्तिरित्यभिधीयते ।
मनस्सूक्ष्मस्वरूपंस्यात्तद्वृत्तिस्थूलरूपिणी ॥
एतद्द्वयसमायोगादग्नेराकर्षणंभवेत् ।
प्रणवाद्यक्षरोग्निस्स्यान्मध्यवर्णस्तथानिलः ।
अन्त्यवर्णोंबरःप्रोक्तोशास्त्रेषुज्ञानवित्तमैः ।

"The ray of his illumination is called by the Wise, the mind. The mind is light itself by reason of the predominance therein of pure Satva.

"Motion takes place of itself in the mind by coming into contact with Prana, and this moving portion or aspect of the mind is called the Vritti of the mind is called the Vritti of the mind or its modification.

"The nature of the mind is subtle, that of its Vritti or modification is gross.

"By the contact of these two Agni (fire) is attracted.

"The first letter of the Pranava is Fire, the middle is air and the final is called Ether and their qualities are also stated to be of the same nature (as those of the elements mentioned above).

अकारैकांशरूपोग्निःपरावागितिकीर्तितः ।
जगदंकुररूपोयंतद्विकारविवर्जितः ।
दशांशप्राणसंयोगाद्वृद्धिमेत्यसएवहि ।
पश्यन्तीवागितिख्यातःशास्त्रेषुबहुधाबुधैः ।
मनोवृत्तिस्पंदनांशदशकेथतथैवहि ॥
पंचाशत्प्राणचलनांशसंयोगात्पुनःक्रमात् ।
मध्यमावागितिप्रोक्तस्सएवाग्निर्महर्षिभिः
पश्यन्त्यंशाःपंचविंशत्परांशाष्षोडशस्तथा ।
मध्यमायादशांशाश्चएतेषांमेळनक्रमात् ।

" Fire is of the nature of one part of "Akar" and is known as the Para Vak i. e. transcendent speech. That is in the nature of the seed of Universe but devoid of its (i. e. of the Universe) changes or modifications.

That Amsha (portion of Fire) becoming united with ten parts of Prana expands and it is then often styled "Pashyanti" i.e. seeing speech by the wise in the Shastras.

"Pashyanti Vak itself becomes in due course Madhyama Vak by the union of ten parts of the moving Vritti of (modification) of the mind with fifty parts of the moving Prana.

"Vaikhari or gross speech is formed by the union of fifty parts of Pashyanti, one of Para and eight of Madhyama.

वैखरीवागितिख्यातस्सएवाग्निर्यथाक्रमम् ।
वैखरीमार्गतःपश्चात्कोटिसूर्यसमप्रभाः ।
अकारादिक्षकारान्तवर्णास्संजनितास्स्वतः ॥
वर्णतच्छक्तिरूपप्रभेदैनैवयथाक्रमम् ।
नामरूपात्मकमिदंजगद्भवतिनान्यथा ॥
एतत्सर्वविशेषेणपूर्वमेवयथाक्रमात् ।
प्रणवस्वरूपोपदेशकालेसंनिरूपितम् ॥
प्रतिकल्पंएवमेववेदशास्त्रादयःक्रमात ।
वैखरीवाक्स्वरूपेणप्रकाशन्तेस्वभावतः ॥

"Through the Vaikhari speech thereafter the letters from "A" to 'Khsha" become of themselves manifested as brilliant as millions of Suns

"This whole Universe of name and form is evolved only by the differentiations of the Varnas (sound Powers) and their Shaktis and not in any other way.

"I had fully stated all this in detail and in due order formerly when instructing you in the nature of the Pranava.

"In each Kalpa the Vedas and Shastras become naturally manifested in the form of the Vaikhari speech. The sub-divisions of the Vedas, other Shastras and Puranas are also in their order meant for imparting knowledge o the real meaning of the Vedas which are "Apourushaeya" i e., not crcated by any person.

तस्मादपौरुषेयास्युर्वेदास्सर्वेस्वभावतः ।
वेदांगादीनिशास्त्राणिपुराणान्यपिचक्रमात् ॥
अपौरुषेयवेदार्थबोधकानिविशेषतः ।
अपौरुषेयोप्रणवःशब्दज्योतिप्रभेदकः ॥
तयोर्जडांशःप्रकृतेःशब्दरूपइतीरितः ।
अजडांशोज्योतिरूपःअस्यांयःप्रतिबिंबितः ।
अर्धमात्रात्मनासैवप्रणवेसंप्रतिष्ठितः ॥
समष्टिव्यष्टिरूपाभ्यांजडशब्दःप्रकाशते ।
वणत्रयंसमष्टिस्स्यादादिमान्तंयथाक्रमम् ॥

"Pranava is "Apoureusha" i.e.,uncreated and is of the nature of light (consciousness) in the Shabda.

"Of these two (the Pranava and the Shabda) the Shabda becomes in due course the unconscious element of the Prakriti.

"The conscious element (of the Prakriti) is of the nature of light and is reflected in the Prakriti and that element stays in the Pranava in the form of the half matra.

"The unconscious element is manifested both in the Universe and in the individual. The three letters of Pranava (A. U. & M.) from the first to the last in due order form the universe. These fifty letters in conjunction with their inherent

पंचाशद्वर्णरूपायेतज्जन्याश्शक्तिसंस्तुता: ।
समष्टिवर्णत्रयस्यव्यष्टित्वेनाभिवर्णिता: ॥
पद्यतेयत्परंधामयद्वर्णैस्साधक:क्रमात् ।
पदमित्युच्यतेतस्मात्तदक्षरत्रयंक्रमात् ॥
अर्धमात्रात्मकस्यात्मप्रतिबिंबस्यसर्वदा ।
प्रकर्षेणस्थानमितियस्माद्वर्णत्रयंजगु: ॥
तस्मात्प्रस्थानत्रयमित्युच्यतेज्ञानवित्तमै: ।
स्थूलासूक्ष्मासूक्ष्मतरापरासंवित्त्रिधास्मृता ॥
एवंक्रमेणैवमंत्रास्त्रिविधा:परिकीर्तिता: ।

Shaktis have been described as the individualised forms of the three letters forming the Universe.

"These three Varnas are styled "Pada" because by the help of these three Varnas the Sadhaka (aspirant) in due course reaches the highest illumination and the wisest also call these three letters the three "Prasthanas" as they are always the exalted or excellent abode of the reflection of the Atman in the form of the Half Matra.

The Para Samvit (Brahman) is stated to be of three kinds, gross, subtle and subtler and Mantras are also stated to be of three kinds. These Mantras by their very nature and those practising the Mantras and the Tantras by reason of the (differing) qualifications of those practising the same are also mentioned to be of three kinds.

एतन्मन्त्रास्स्वभावेनवैदिकास्तान्त्रिकाइति ॥
प्राणिनामधिकारानुसारेणविविधास्मृताः ।
तेषुवेदानुसारेणवैदिकानांनिरूपिताः ।
तान्त्रिकाणांतन्त्रमार्गानुसारेणैवकीर्तिताः ।
वैदिकोवातान्त्रिकोवास्वस्वमार्गेणशंकरम् ॥
नित्यंसंपूजयेद्भक्त्याअन्यथापतितोभवेत् ।
इतिपूजाविधौसम्यङ्निर्णिताःप्राणिनांक्रमात् ॥
एवंत्रिधामातृकयापूजाकार्याशिवस्यहि ।

Among the Mantras for those following the Vedas are prescribed in accordance with the Vedas and those for the Tantriks in accordance with the Tantras.

Whether one is a follower of the Vedas or Tantras he should according to his own path daily worship with devotion Shanker, otherwise he falls and goes to perdition. These Mantras have been duly prescribed as aforesaid for performance of worship.

Thus worship of Shiva should be performed in three ways by these Matrukas. * Enjoyment and salvation for all can only be obtained by

Note—The Varnas are called Matrukas because from them the whole Universe of forms visible and invisible terrestrial and celestial has sprung into being.

भुक्तिर्मुक्तिश्चसर्वेषामेतन्मार्गेणकेवलम् ॥
संप्राप्यतेकिंबहुनाब्रह्मानन्दंसमश्नुते ।
ब्रह्मादिस्तंबपर्यन्तंयेयेभाषाःप्रकीर्तिताः ॥
ताभिरेवोपजीवन्तिसर्वेलोकाःस्वभावतः ।
वेदवेदाङ्गेतिहासपुराणाद्यास्तथैवहि ॥
सर्वेभाषाश्चगाथाश्चप्रस्थानत्रयसंमिताः ।
दैवार्षमानुषपिशाचादिभेदादनेकधा ॥
भाषानानाविधाःप्रोक्ताःतिर्यग्भाषास्तथैवहि ।

following this path. What more (the worshipper in this way) acquires the Supreme Bliss which is Brahman.

" All the worlds are naturally sustained by means of the languages prevalent amongst the beings from Brahman to a blade of grass. The Vedas and the Sub-Divisions of Vedas, history and the Puranas &c. and all languages and the Gathas are equal (authority) to the three Prasthanas.

" Languages are said to be of various kinds viz: those spoken by the Gods, Rishis (sages) mankind, Pishachas and by the lower animals and birds. In accordance with the particular birth the languages are of millions of kinds and become the means of sustenance for that particular kind of birth.

अनेककोटिप्रभेदास्तत्तज्जन्मानुसारतः ॥
प्रभवन्तिविशेषेणउपजीवनहेतुकाः ।
देहोपाधिविहायाथस्वयमाकाशतःक्रमात् ॥
श्रूयतेयत्तदाकाशवाणीतिप्रवदन्तिहि ।
आदौवेदःक्रमात्सूक्ष्मप्रणवाकारतस्स्वयम् ।
चिदाकाशादभूत्पश्चादीश्वराज्ञानुसारतः ॥
महदाकाशतोत्पत्तिस्थूलत्वेनतथैवहि ॥
पश्चात्प्रजापतेश्चित्ताकाशान्मन्त्रस्वरूपतः ।
उत्पत्तिरभवत्तेषामेवंजन्मत्रिधास्मृतम् ।
अकाशत्रयसंसिद्धवेदाएवस्वभावतः ।
विवृतत्वंसमासाद्यपौरुषोपाधितस्स्वयम् ॥
वेदांगादिक्रमात्सर्वभाषान्तंस्वप्रकाशतः ।

"That language which is heard in the Ether (here the Chidakash (i. e., the undifferentiated Ether of pure consciousness) without the limiting adjuncts of the various sheaths is called "Akasha Vani". It was manifested in the form of the subtle Pranava before the Vedas became manifested. Thereafter in accordance with the command of God, it was manifested as gross from the Ether of the "Mahat" or cosmic Buddhi and then in the form of Mantras from the Ether of the mind stuff of Brahma. The birth or origin of these languages is thus said to be threefold.

नानास्वरूपतांप्राप्यविराजन्तेविशेषतः ॥
यतोत्रिजन्मवेदानांअमूत्तस्याद्यथाक्रमम् ।
वेदशास्त्रावतरणःप्रस्थानत्रयभेदतः ॥
अमूत्तदेवाद्यसम्यक्प्रविविच्यनिरूप्यते ॥

॥ तथाहि ॥

"The Vedas themselves maturing in the three Ethers as aforesaid became naturally manifested and by the upadhi of the Purusha by their own power acquire and abide in various forms commencing with the sub-divisions of the Vedas down to the languages (mentioned above).

" The Vedas being thus born thrice, the descent or origin of the Vedas and Shastras also was through the three Prasthanas and that is described here, after due and proper investigation and ascertainment.

१. वेदाश्चत्वारः ॥ तेस्वयंभूताः । ईश्वरप्रकाशस्वरूपत्वात् । चतुर्विधफलपुरुषार्थसिद्धिः ॥ ऋग्वेदोयजुर्वेदस्सामवेदोथर्वणवेदश्चेतिवेदाश्चत्वारः ॥

२. शिक्षाकल्पोव्याकरणंनिरुक्तंछन्दोज्योतिषमितिवेदाङ्गानिषट् ॥

३. पुराणानिन्यायोमीमांसाधर्मशास्त्राणिचेतिचत्वार्युपाङ्गानि ॥

४. अत्रोपपुराणानांपुराणेष्वन्तर्भावः । वैशेषिकशास्त्रस्य न्या-

The divisions of the Vedas and Shastras coming under the head of the "Prasthana Thraya".

The Vedas are four in number and they are Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. They are self existent inasmuch as they explain the nature of Iswara, the Supreme Being. They are the means of achieving the four-fold attainments or objects of human life.

The Vedangas are six and they are Siksha, Vyakarana, Nirukta, Chhandas Jyotisha and Kalpa.

The Upangas are four and they are Purana, Nyaya, Meemamsa and Dharma Shastra.

The Upa Puranas are included within Puranas. Vaiseshika Shastra is included within the Nyaya Shastra. The Vedanta or Phylosophy is in-

यशास्त्रेऽन्तर्भावः । वेदान्तशास्त्रस्यमीमांसायामन्तर्भावः । महाभारत रामायणयोः सांख्यपातञ्जलपाशुपतवैष्णावादीनां धर्मशास्त्रेऽन्तर्भावः । इतिमिळित्वा चतुर्दशविद्याः ॥

इत्येवंन्यायमीमांसाधर्मशास्त्रांगमिश्रिताः । वेदाःस्थानानिविद्यानांधर्मस्यचचतुर्दशेति ॥ एता एव चतुर्भिरुपवेदैस्सहिताष्टादशविद्याभवन्ति ॥

अथोपवेदाः ॥ आयुर्वेदो, धनुर्वेदोगान्धर्ववेदोर्थशास्त्रंचेतिचत्वारउपवेदाः । सर्वेषामास्तिकानांएतावन्त्येवशास्त्रप्रस्थानानि । अन्येषाम-

cluded within Meemamsa Shastra. Maha Bharata and Ramayana as well as Sankhya, Patanjala, Pasupatha, Vaishnawa and so on are included within Dharma Shastra. Thus all these put together the Vidyas or the different branches of knowledge are fourteen in mumber. It is to be noted here that the Vedas alone, having Nyaya, Meemamsa and Dharma Shastra as their supplement, are the origin of all the said fourteen Vidyas and of Dharma. These fourteen along with the four Upa Vedas become eighteen Vidyas or branches of knowledge.

The Upa Vedas are four and they are—Ayurveda, Dhanurveda, Gandharvaveda and Artha Shastra.

प्येकदेशिनामेष्वेवान्तर्भावात् । ननुनास्तिकानामपिप्रस्थानान्तराण्यपि-सन्ति । तान्येतेष्वनन्तर्भावात् पृथग्गणयितुमुचितानि । तथाहि ॥

१. शून्यवादेनैकं प्रस्थानंमाध्यमिकानाम् ॥
२. क्षणिकविज्ञानमात्रवादेनैवापरं योगाचाराणाम् ॥
३. ज्ञानाकारानुमेयक्षणिकबाह्यार्थवादेनापरंसौत्रान्तिकानाम् ॥
४. प्रत्यक्षस्वलक्षणक्षणिकबाह्यार्थवादेनापरं वैभाषिकानाम् । एवं-सौगतानांप्रस्थानचतुष्टयम् ॥

These are the Prasthanas of all Theistic Shastras. Others which are slightly different from these are included within the above.

There are however other Prasthanas of atheists. Not being included in the above they need separate treatment, thus.—

The Madhyamika School has a Prasthana based on Shoonya vada or atheism. The Yoga-chara school has a different Prasthana based on what is known as Kshanika Vijnana matra vada. The Soutrantika school has another Prasthana based on the theory known as Jnanakaranumeya Kshanika Bahyartha vada. The Vaibhashika school has yet another Prasthana, based on the theory known as Pratyaksha Swalakshana Kshanika Bahyartha vada.

Thus Sougatas have four Prasthanas.

तथादेहात्मवादेनैकंप्रस्थानंचार्वाकाणाम् । एवंदेहातिरिक्त-देहपरिणामात्मवादेनद्वितीयंप्रस्थानंदिगंबराणाम् ॥ एवं-मिळित्वानास्तिकानांषट्प्रस्थानानिभवन्ति । तानिकस्मा-न्नोच्यन्ते । सत्यम्वेदबाह्यत्वात्तेषांम्लेछादिप्रस्थानवत्परंपर-यापि पुरुषार्थानुपयोगित्वादुपेक्षणीयत्वमेव । इहसाक्षा-त्परंपरयावापुमर्थोपयोगिनां वेदोपकरणानामेवप्रस्थानानां-

Similarly Charvakas have a Prasthana based on Dehatma vada or a theory, wherein Atma is identified with the body. Again Digambaras have another Prasthana based on the theory that Atma is not the body but something else which getting a body, comes to be known as Dehi or one who has a body. With these two, the Prasthanas of the atheists, are six in number.

Why are they not treated here then? Well, the answer is not far to seek. Since they are opposed to the tenets of the Vedas and since they, like the Prasthanas of Mlechas are never conducive either directly or indirectly to the attainment of the four Purusharthas or the objects of human life, deserve to be deliberately overlooked. The different Prasthanas of only those Vedic Shastras, the end and aim of which is calculated to be conducive to the attainments of human life, either directly or indirectly, are treated here. This treat-

भेदोदर्शितः ॥ अतो न न्यूनत्वशंकावकाशः ॥ अथसंक्षेपेणैषांप्रस्थानानां स्वरूपभेदहेतुः प्रयोजनभेदउच्यते बालानां व्युत्पत्तये ॥

तत्रधर्मब्रह्मप्रतिपादकमपौरुषेयंप्रमाणवाक्यंवेदः । सचमन्त्रब्राह्मणात्मकः । तत्रमन्त्रा अनुष्ठानकारणभूतद्रव्यदेवताप्रकाशकाः । तेपि त्रिविधाः। ऋग्यजुस्सामभेदात्। तत्रपादबद्धगायत्र्यादिछंदोविशिष्टाऋचः अग्निमीळेपुरोहितमित्याद्याः । ताएवगीति विशिष्टास्सामानि । तद्-

ment is therefore beyond the accusation of being defective. With a view to enlighten beginners, we shall explain here the causes of the differences of these Prasthanas and of their uses.

The authoritative scripture which deals with Dharma and Brahman and which is Superhuman in its origin, is the Veda. It is of two kinds viz., Mantra and Brahmana. The Mantras are those, which explain the nature of the requisite objects necessary for and the diety involved in the observance of a certain karma. They too are of three kinds: Rig mantras, Yajur mantras and Sama mantras. Of these, those that are prosodical and are made up of Padas or quarters such as Gayatri are the Rig mantras, 'Agni meele Purohitam' and so on being the examples of this kind. The same when musical in style are said to be Sama mantras. Those, that differ from these two

मयविलक्षणानियजूंषि । अग्नीदग्नीन्विहारइत्यादिसंबोधनरूपा निगदमन्त्राअपियजुरन्तर्भूताएव । तदेवंनिरूपितामन्त्राः ॥ ब्राह्मणमपित्रिविधम् विधिरूपमर्थसाधनरूपम्, तदुभयविलक्षणरूपम् । इति ॥ तत्रशब्दभावनाविधिरितिभाट्टाः । नियोगोविधिरितिप्राभाकराः । इष्टसाधनताविधिरितितार्किकादयः । सर्वोविधिरपिचतुर्विधः । उत्पत्त्यधिकारविनियोगप्रयोग भेदात् । तत्रकर्मस्वरूपमात्रबोधकोविधिरुत्पत्तिविधिः ।

in nature are said to be mantras of Yajur veda. Such mantras as 'Agnee dagnee vihare etc., which are in the vocative form are said to be Nigada mantras and they are also included within Yajurveda. So much about mantras.

The Brahmana is also of three kinds viz., Vidhi, Artha vada and that which is unlike these two.

Now Bhatta school holds that Shabda bhavana is Vidhi. Prabhakara school holds that Niyoga or order is Vidhi, while Logicians and so on, hold that Ishta sadhana or the attainment of the desired, object, is Vidhi.

The Vidhi is again of four varieties viz., Utpatti, Adhikara, Viniyoga and Prayoga. That which deals with the nature of Karma and the diety concerned therein is known as Utpatti Vidhi, examples of this being 'Agneyoshta Kapalah Puro-

आग्नेयोष्टाकपालःपुरोडाशो भवतीत्यादिः । सेतिकर्तव्यताकस्यकरणस्य-यागादेःफलसंबन्धबोधकोविधिरधिकारविधिः । दर्शपूर्णमासाभ्यांस्वर्ग-कामोयजेतेत्यादिः॥अङ्गसंबन्धबोधकोविधिर्विनियोगविधिः।व्रीहिभिर्यजेत समिधोयजतीत्यादिः । साङ्गप्रधानकर्मप्रयोगैक्यबोधकपूर्वोक्तविधित्रय। मेळनरूपः प्रयोगविधिः । सचश्रौतइत्येके । काल्पइत्यपरे ॥ कर्मस्वरूपंच द्विविधम् । गुणकर्म अर्थकर्मच। तत्रक्रतुकारकाण्याश्रित्यविहितंगुणकर्म-

dasho Bhavanti' and so on. That which explains the results or effects of a certain karma in sacrifices and so on is said to be Adhikara Vidhi a in Darsha Poorna Masabhyam Swarga Kamo yajeta and so on. That which treats about the requisite articles used in karmas is said to be Viniyoga vidhi, Vreehibhiryajeta, Samidho yajati' etc., being the 'examples of this type. The common form of the said three kinds of Vidhi, which explains the identity of Sanga and Pradhana karmas is said to be Prayoga Vidhi. Some call it Shrouta and others, Kalpa.

The nature of karma also is of two kinds viz., Guna karma and Artha karma. That which has to be done anticipating the gunas and so on in the performance of a sacrifice is said to be guna karma. This is also of four kinds viz., Utpatti, Prapti, (Apti) Vikriti and Samskriti.

तदपिचतुर्विधम् । उत्पत्त्याप्तिविकृतिसंस्कृतिभेदात् । तत्रवसन्ते वसन्ते ब्राह्मणोग्नीनादधीत । यूपंतत्क्षतीत्यादौ आधानतक्षणादिना संस्कारविशेषविशिष्टाग्नियूपादेरुत्पत्तिः। स्वाध्यायोध्येतव्यः । गांपयोदोग्धीत्यादावध्ययनदोहनादिनाविद्यमानस्यैवस्वाध्यायपयःप्रभृतेः प्राप्तिः । सोममभिषुणोति, व्रीहीनवहन्ति । आज्यंविलापयतीत्यादौ अभिषवावघातविलापनैः सोमादीनांविकारः । व्रीहिन्प्रोक्षति । पत्न्याज्यमवेक्ष्यते। इत्यादौ प्रोक्षणावेक्षणादिभिःव्रीह्यादिद्रव्याणांसंस्कारः । एतच्चतुष्टयंचां-

In such instances as "Vasante Vasante Brahmanognee nadadheeta", "Yoopam Thakshati" etc., purification and other treatments effected to Agni, Yoopa and so on, is said to be Utpatti Vidhi. Again in such instances as "Swadhyayodhyetavyah," 'Gam Payo dogdhi" etc., such processes as Adhyayana, Dohana and so on constituting it is known as Prapti kind of Vidhi. Then again in instances like "Somamabhi Shunoti", "Vreeheena vahanti", "Ajyam Vilapayati," etc., the changes of Soma and so on, effected by means of Abhi shava, Avaghata, Vilapana and so on, is said to be Vikriti. Lastly in such instances as "Vreeheen Prokshati", "Patnyajya mavekshyate" etc., the purificatory processes effected by means of Prokshana, Vekshana and so on, to such things as Vreehi etc., is said to be Samskriti. All these four kinds are said to be Anga alone.

गमेव । तथाक्रतुक्रारकाण्यनाश्रित्यविहितमर्थकर्म । तच्चद्विविधम् । अङ्ग-प्रधानंच॥ अन्यार्थमङ्गम् । अनन्यार्थप्रधानम् । अङ्गमपिद्विविधम् । संनिपत्योपकारक मारादुपकारकंचेति । तत्रप्रधानस्वरूपनिर्वाहकंप्रथमम्। फलोपकारी द्वितीयं । एवं संपूर्णाङ्गयुक्तोविधिः प्रकृतिः । विकलाङ्गसंयुक्तोविधिःविकृतिः । तदुभयविलक्षणोविधिः दर्वीहोमः ॥

तथाचोक्तम् ॥ पुराणावषट्कारहोमाः दर्वीहोमाः अग्नि

On the other hand that Karma which is ordained without anticipating the gunas etc., in the performance of sacrifices is said to be Artha karma. It is of two kinds viz., Anga and Pradhana. Anyartha is Anga, while Ananyartha is Pradhana. Anga Karma is also of two kinds viz., Sannipatyopa karakam and Aradupa karakam. The first is that, which is capable of maintaining the nature of Pradhana and the second is Phalopakari i. e., Prayaja and so on.

Thus Vidhi, which is complete with all these Angas or details is said to be Prakriti, while that which is defective in these Angas is said to be Vikriti. On the other hand, that which is unlike the above two, is said to be Darveehoma. It is said that Vashatkara homas, Darvee homas, Agnihotra etc. are old in origin and that all Tantra excepting Agnihotra, Oupasana and Vaishwadeva

होत्रादिः । तत्रअग्निहोत्रऔपासनवैश्वदेवात्मककर्मत्रयंविनातन्त्रंसर्वमपि-दर्वीहोमसंज्ञकमेव ॥

एवमन्यदप्यूह्यम् ॥ तदेवंनिरूपितोविधिभागः ॥

प्राशस्त्यनिन्दान्यतरलक्षणया विधिशेषभूतंवाक्यमर्थवादः। सच-त्रिविधः । गुणवादोनुवादोभूतार्थवादश्चेति । तत्रप्रमाणान्तरविरुद्धार्थ बोधकोगुणवादः । आदित्योयूपइत्यादिः । प्रमाणान्तर प्राप्तार्थबोध-कोअनुवादः । अग्निर्हिमस्यभेषजमित्यादिः । प्रमाणान्तरविरोधतत्प्रा-

is known as Darvee homa itself. The same thing is to be understood in other cases also. So much about the portion dealing with Vidhi.

A sentence, which is in the form of Vidhi Sesha or the remainder of Vidhi having the characteristics, other than Prasastya or Ninda, is said to be Artha vada. It is of three kinds viz., Guna vada, Anu vada and Bhutartha vada. A sentence expounding the meaning opposed to the meaning of other authoritative sentences is said to be Guna vada, as illustrated in "Adityo Yoopah" and so on. Secondly, a sentence which expounds the meaning similar to that expressed by other authoritative sentences also, is said to be Anu-vada, "Agnirhimasya Bheshajam" etc., being the examples of this kind. Again those sentences, the

प्तिरहितार्थबोधकोभूतार्थवादः । इन्द्रोवृत्राय वज्रमुदयच्छदित्यादिः ॥
तदुक्तं॥ विरोधोगुणवादःस्यादनुवादोवधारिते । भूतार्थवादस्तद्धानादर्थवा-
दस्त्रिधामत इति । तत्रत्रिविधानामप्यर्थवादानां विधिस्तुतिपरत्वेसमा-
नेपिभूतार्थवादानां स्वार्थेपिप्रामाण्यम् । देवताधिकरणन्यायात् । अबा-
धिताज्ञातार्थज्ञापकत्वंहिप्रामाण्यम् । तच्चबाधितविषयत्वाज्ज्ञापकत्वाच्च
नगुणवादानुवादयोः । भूतार्थवादस्यतु स्वार्थेतात्पर्यरहितस्यापि औत्स-
र्गिकं प्रामाण्यं नविहन्यते। तदेवंनिरूपितोर्थवादभागः । विध्यर्थवादोभ-
यविलक्षणंतु वेदान्तवाक्यं । तच्चाज्ञातज्ञापकत्वेप्यनुष्ठानाप्रतिपादकत्वा-

meanings of which are neither prejudicial to the meanings of other authoritative sentences nor afford room for such controversies is said to be Bhutartha vada, as illustrated in "Indro Vritraya Vajra Mudayachat" and so on. The Vidhi of the said three kinds of Artha vada is the same in case of praise, but in Bhutartha vada it affirms the self authority. Being a thing to be objected and to be remembered, it is not classed either as Guna vada or as Anu vada. In case of Bhuthartha vada, however, where it does not assert self authority, it cannot forego its natural authority. The Artha vada has thus been explained.

The Vedanta vakya or the sentence of Vedanta or Phylosophy is opposed both to Vidhi and Artha vada. Though it is in the form of remin-

न्नविधिः । स्वतःपुरुषार्थपरमानन्दज्ञानात्मके ब्रह्मणिस्वार्थे उपक्रमोप-
संहारादिषड्विधतात्पर्यलिंगवत्तया स्वतःप्रमाणभूतं सर्वानपिविधीनन्तः-
करणशुद्धिद्वारास्वशेषतामापादयदन्यशेषत्वाभावाच्च नार्थवादः । तस्मा-
दुभयविलक्षणमेववेदान्तवाक्यम् । तच्चक्वचिदज्ञातज्ञापकत्वमात्रेणविधि-
रितिव्यपदिश्यते । विधिपदरहितमपिप्रमाणवाक्यत्वेन क्वचिद्भूतार्थवा-
दइतिव्यवह्रियत इति नदोषः। तदेवंनिरूपितंत्रिविधंब्राह्मणम् । एवंचकर्म-

ding what is not known, it is not reckoned as Vidhi, since it does not deal with the practical observance of Karmas. Nor is it Arthavada since, by means of the six modes of interpretation, it ultimately leads to point out Brahman, who is in the form of the four kinds of achievements of human life and who is eternal bliss and knowledge and since after cancelling all Vidhis or Commands by means of purification of Antahkarana demonstrates the existence of itself and nothing else. The Vedanta vakya is therefore opposed to the above two. Still it is sometimes said to be Vidhi only in virtue of its recollecting what is not already known. Though it contains no word of command there is no objection either to call it Bhutartha vada at times, in consideration of its being self authority.

Brahmana which is of three kinds has thus been explained.

Thus the Veda in its two divisions viz., Karma-

काण्डब्रह्मकाण्डात्मकोवेदो धर्मार्थकाममोक्षहेतुः । सचप्रयोगत्रयेण यज्ञनिर्वाहार्थऋग्यजुस्सामभेदेन भिन्नः । तत्रहोतृप्रयोगोऋग्वेदेन । आध्वर प्रयोगो यजुर्वेदेन । औद्गात्रप्रयोगस्सामवेदेन । ब्राह्मयाजमान प्रयोगौ त्वत्रैवान्तर्भूतौ । अथर्ववेदस्तु यज्ञानुपयुक्तः । शान्तिक पौष्टिकाभिचारिकादिकर्मप्रतिपादकत्वेनात्यन्तविलक्षणएव । एवंप्रवचनभेदात्प्रतिवेदं भूयस्योगाथाः। एवंचकर्मकाण्डेव्यापारभेदेपिसर्वासांवेदशाखानां एकरूपकत्वमेव । ब्रह्मकाण्डे तु प्रयोजनभेदेन चतुर्णांवेदानांभेदउक्तः ॥

kanda and Brahmakanda is the means of attaining Dharma, Artha, Kama and Moksha. It is of three kinds viz, Rig, Yajus and Sama, keeping with the three kinds of application on the performance of sacrifices. Of them, Hotru Prayoga is expounded in the Rig Veda, Adhwara Prayoga in the Yajur Veda and Oudgatru Prayoga in the Sama Veda. Brahma Prayoga and Yajamana Prayoga are included within the above. As to the Atharva Veda, though it is not useful in the performance of sacrifices, it is very peculiar inasmuch as it explains Karmas of Shantika, Poushtika, and Abhicharika varieties. In this way each Veda is of many branches in accordance with its different schools of interpretation. Thus in Karmakanda though there is difference in the practical application oneness of the various branches of the Veda has been established. In Brahmakanda, however, the four Vedas are said to be different in consideration of the usefulness thereof.

॥ अथवेदाङ्गानि निरूप्यन्ते ॥

तत्रशिक्षायाः उदात्तानुदात्तस्वरितप्रचयह्रस्वदीर्घप्लुतादि विशिष्ट स्वरव्यञ्जनात्मक वर्णोच्चारणविशेषज्ञानं प्रयोजनम् ॥ तदभावे मन्त्राणामनर्थकत्वात् । तथाचोक्तम् । मन्त्रोहीनस्वरतोवर्णतोवा मिथ्याप्रयुक्तोनतमर्थमाह । सवाग्वज्रोयजमानंहिनस्ति यथेन्द्रशत्रुःस्वरतोपराधादिति । तत्रसर्ववेदसाधारणीशिक्षा । अथशिक्षांप्रवक्ष्यामीत्यादि

THE VEDANGAS.

1. Siksha.

Clear knowledge of the various kinds of pronunciation such as Udatta, Anudatta, Swarita, Prachaya, Hraswa, Deergha, Pluta and so on of the letters—vowels and consonants occurring in the Veda is the use of this Siksha shastra. Without this knowledge the meaning of the Vedic mantras cannot be understood correctly. For it is said that a mantra chanted with improper pronunciation or with defective letters, cannot convey the required meaning and so it cannot fulfil the idea with which it is recited. Not only this. By such a faulty recital the mantra will become a deadly weapon and will kill the person for or by whom it is recited, as illustrated in the case of the enemy of Indra. This Siksha shastra is common to all the Vedas and commences as " Then I shall treat siksha." It is

पञ्चखण्डात्मिका पाणिनिनाप्रकाशिता ॥

प्रतिशाखाभिन्नरूपैव प्रातिशाखाख्यसंज्ञिता अन्यैरेव मुनि-
भिःप्रदर्शिता । एवंचवैदिकपदसाधुत्वज्ञानेनोहापोहादिकं व्याकरणस्य-
प्रयोजनम् । तच्चवृद्धिरादैजित्यादिनाध्यायाष्टकं महेश्वरप्रसादेन भगवता
पाणिनिना प्रकाशितम् । तत्रकात्यायनेन मुनिना पाणिनीयसूत्रेषुवार्तिकं
विरचितम् । तद्वार्तिकोपरिभगवता पतञ्जलिना महाभाष्यमारचितम् ।
तदेतत्त्रिमुनिव्याकरणंवेदाङ्गं माहेश्वरमित्याख्यायते ॥

composed by the revered Panini in five khandas or parts.

2 VYAKARANA.

Vyakarana differs with the difference of the Sakha. Thus various Vyakaranas have been composed by various Munis. The use of Vyakarana however, is to get etymological correctness of the words of the Veda and subtelity and precision of its meaning. It deals with exhaustive rules of grammar such as " Vriddhiradaich" and so on. By the grace of the Lord Maheswara, this work in eight chapters was composed by the revered Panini. On these Sutras or aphorisms of Panini Varthika or illustrative and explanatory commentary in verse, was composed by Katyayana Muni. On this Varthika, the erudite Patanjali has composed an elaborate commentary known, as Maha Bhashya. Thus this Triple work expounded by the three literary prodigies, is said to be Maheswari

॥ अथव्याकरणानि ॥

१. पाणिनीयव्याकरणम् २. महाव्याकरणम् ३ ऐन्द्रव्याकरणम् ४. चान्द्रव्याकरणम् ५. शाकटायनव्याकरणम् ६. स्फोटायनव्याकरणम् ७. पौष्करसादिव्याकरणम् ८ सारस्वतव्याकणम् ९. कौमारव्याकरणम् ॥ इति नवव्याकरणानि ॥

॥ प्राकृतव्याकरणादिकं अधिकम् ॥

and forms one of the six Angas or appendicies of the Veda. Vyakaranas such as Kowmara etc., are however not regarded as Vedanga. They are useful only so far as to furnish knowledge on the correct use of words and the grammatical peculiarities relating to secular works.

Vyakaranas are said to be nine mainly and they are :—

1. Panini Vyakarana
2. Maha ,,
3. Aindra ,,
4. Chandra ,,
5. Shakatayana ,,
6. Sphotayana ,,
7. Poushkara ,,
8. Saraswata ,,
9. Kaumara ,,

There are also other Vyakaranas on Prakrita and so on and they are not included in this list.

एतानिकौमारादि-व्याकरणानितु न वेदाङ्गानि । किंतुलौकिकप्रयोग मात्रज्ञानार्थानीत्यवगन्तव्यम् ॥ एवंशिक्षाव्याकरणाभ्यां वर्णोच्चारणे पदसाधुत्वेज्ञाते वैदिकमन्त्र पदानामर्थज्ञानाकांक्षायाम् तदर्थं भगवता- यास्केन समाम्नायस्समाम्नातः । सव्याख्यातो भवतामित्यादिचाष्टा- ध्यायात्मकं निरुक्तमारचितम् । तत्रच, नामाख्यात निपातोपसर्गभेदेन चतुर्विधं पदजातंनिरूप्य वैदिकमन्त्रपदानामर्थः प्रकाशितः । मन्त्राणांच अनुष्ठेयार्थप्रकाशनद्वारेणैव करणत्वात्, पदार्थज्ञानाधीनत्वाच्चवाक्यार्थज्ञा-

3. NIRUKTA.

After learning the proper pronunciation and the correct etymological forms of the vedic words and their uses by means of Siksha and Vyakarana respectively, next want is necessarily felt to find out the means of learning the true meaning of the sentences of the Vedic mantras. To supply this supreme want, the most erudite Yasna has composed the great work, Nirukta in eight chapters commencing as " Savyakhyato Bhaga-vata ". In this work, meanings of the words of the Vedic mantras are explained by dividing them into the four classes viz., (1) Nama, (2) Akhyata, (3) Nipata and (4) Upasarga. For, the meaning of a certain mantra depends upon its practical application and this depends upon the meaning of the sentences of which the mantra is composed and the meaning of the sentences depends upon the meaning of the words, of which, the sentences

नस्यैं मन्त्रेस्थपदार्थज्ञानार्थावश्यं निरुक्तमपेक्षितम् । अन्यथानुष्ठानासंभवात् । सृण्येवजर्भरीतुर्फरीतु इत्यादिदुरूहाणां प्रकारान्तरेणार्थज्ञानस्यासंभावनीयत्वाच्च । एवं निघण्टादयोपिवैदिकद्रव्य देवतात्मक पदार्थपर्यायशब्दात्मकानिरुक्तान्तर्भूताएव । तत्रापि निघण्टुसंज्ञकःपञ्चाध्यायात्मको ग्रन्थो भगवतायास्केनैवकृतः ॥

॥ अथछन्दो विवरणम् ॥

एवंऋगादिमन्त्राणां पादबद्धछंदोविशिष्टत्वात् तदज्ञानेन निन्दा-

are made up of. To ascertain the correct meaning of the vedic words, sentences and mantras, therefore Nirukta Shastra which throws light on these points and defines and facilitates the process and precision of the practical observance of Karmas, is found inevitable. Without it, the observance of Karmas would not be definite. For instance, the karma suggested in such sentences as "Srunyevajarbharee Thufeevareeth" etc., cannot correctly and properly be made out without the help of Nirukta. Further works which are like dictionaries in as much as they give the synonyms of the Vedic substances, dieties etc., are included within Nirukta. Thus the lexiconic work known as Nighantu in five chapters appended to this shastras has also been composed by Yasna himself.

4. Chandas Shastra.

Since the mantras of the Rigveda are proso-

श्रवणाच्छन्दो विशेष निमित्तानुष्ठान विशेषविधानाच्च छन्दोज्ञानाकां-
क्षायां तत्प्रकाशनार्थाय धीः श्रीस्त्रीरित्याद्यष्टाध्यायात्मिका छन्दोवि
वृतिर्भगवता विगळेनकृता । पिंगळेनकृतेतिकेचित् । तत्राथलौकिकमि-
त्यन्तेनाध्यायत्रयेण गायत्र्युष्णिगनुष्टुब्बृहतीपङ्क्तिः त्रिष्टुब्जगतीति
सप्तछंदांसिसामान्तरभेदानि निरूपितानि। अथलौकिकमित्यारभ्यांध्याय
पचञ्केन पुराणेतिहासादावप्युपयोगीनि लौकिकानिछंदांसिप्रसंगान्नि
रूपितानि व्याकरणे लौकिकपदनिरूपणवत् ॥

dical in their composition and ignorance thereof is regarded by the Shruti as a drawback and since the observance of karmas referred to in such prosodical mantras needs a different method, there is certainly a necessity for the knowledge of prosody. To supply such a want, therefore, the learned Vigala composed the work on prosody, known as Chandas Shastra, in eight chapters, headed as Dheeh, Sreeh, Streeh etc. The authorship of this wonderful work is ascribed by some people to Pingala. By the last three chapters ending as 'Atha Loukikam' of the work, seven varieties of prosody viz., Gayatri, Ushnik, Anushtup, Brihati, Pauktih, Trishtup and Jagati have been treated. Again by the five chapters beginning as 'Atha Loukikam' it deals, with the other kinds of prosody relating to secular works (as opposed to the vedic ones) such as Puranas, Itihasas and so on, just as the words of secular works are dealt with in Vyakarana shastra.

॥ अथ ज्योतिषोनिरूप्यते ॥

एवं वैदिक कर्माङ्गदर्शादिकालज्ञानायज्योतिषं भगवता आदित्येन गर्गादिभिश्चप्रणीतम् । बहुविधमेव ॥

॥ अथकल्पस्वरूपोनिरूप्यते ॥

एवंशाखान्तरीयगुणोपसंहारेण वैदिकानुष्ठानक्रम विशेषज्ञानाय-कल्पसूत्राणि । तानिचप्रयोगत्रय भेदात्त्रित्रिविधानि । तत्रहौतृप्रयोग-प्रतिपादकानि आश्वलायनशाकलायनादि प्रणीतानि । आध्वर्यवप्रयोग-प्रतिपादकानि, बोधायनकात्यायनादि प्रणीतानि । एवं निरूपितः षण्णामङ्गानां प्रयोजनभेदः ॥

5. JYOTISHA

The performance of the vedic karmas described hitherto needs a precise knowledge of various periods of time such as Darsha and so on. For this purpose Lord Aditya and Garga have composed Jyotisha shastra, a work on Astronomy and Astrology. It is of several kinds.

6. KALPA SHASTRA

The observance of karmas varies in accordance with the various shakhas. Hence the necessity for the Kalpa sutras, which explain the subtle differences of the observance of the various vedic rites and rituals.

These Kalpa sutras are of three kinds, in accordance with the three kinds of Prayoga. Those relating to Hotru Prayoga are treated by Aswalayana, Sankhyayana and so on. Those

॥ चतुर्णामुपाङ्गानामथोच्यते ॥

तत्रसर्गप्रतिसर्गवंशमन्वन्तरवंशानुचरितप्रतिपादकानि भगवता बादरायणेनकृतानिपुराणानि । तानिच ॥१॥ ब्राह्मम् ॥ २ ॥ पाद्मम् ॥ ३ ॥ वैष्णवम् ॥ ४ ॥ शैवम् ॥ ५ ॥ भागवतम् ॥ ६ ॥ नारदीयम् ॥ ७ ॥ मार्कण्डेयम् ॥ ८ आग्नेयम् ॥ ९ ॥ भविष्यम् ॥ १० ॥

relating to Adhwarya Prayoga are treated by Bodhayana, Apastambha, Katyayana and so on. Those relating to Oudgatru Prayoga are treated by Latyayana, Vreehyayana and so on.

Thus the different uses of the six Angas (of the Veda) have been dealt with.

THE FOUR UPANGAS

1. The Puranas

The Puranas having the five essential factors viz., Sarga, Prati Sarga, Vamsa, Manvantara and Vamsanu Charita have been composed by the revered Badarayana.

They are :—

1.	Brahma Puranam		10.	Brahma Kaivartha Puranam	
2.	Padma	,,	11.	Linga	,,
3.	Vishnu	,,	12.	Varaha	,,
4.	Saiva	,,	13.	Skanda	,,
5.	Bhagavata	,,	14.	Vamana	,,
6.	Naradeeya	,,	15.	Koorma	,,
7.	Markandeya	,,	16.	Matsya	,,
8.	Agni	,,	17.	Garuda	,,
9.	Bhavishya	,,	18.	Brahmanda	,,

These are the eighteen Puranas.

ब्रह्मवैवर्तम् ॥ ११ ॥ लैङ्गम् ॥ १२ ॥ वाराहं ॥ १३ ॥ स्कान्दं ॥ १४ ॥ वामनं ॥ १५ ॥ कौर्मं ॥ १६ ॥ मात्स्यं ॥ १७ ॥ गारुडं ॥ १८ ॥ ब्रह्माण्डञ्चेत्यष्टादश ॥

॥ अथोपपुराणानि ॥

श्लो ॥ आद्यंसनत्कुमारेण प्रोक्तंवेदविदांवराः ।
द्वितीयंनारसिंहाख्यं तृतीयंनान्दिकेश्वरं ॥
चतुर्थंशिवधर्माख्यं दौर्वासंपञ्चमंविदुः ।
षष्ठंतुनारदीयाख्यंकापिलंसप्तमंविदुः ॥
अष्टमावानवंप्रोक्तंतत्श्चौशनसंरितं ।
ततोब्रह्माण्डसंज्ञंतुवारुणाख्यंततःपरं ॥
ततःकालीपुराणाख्यंविशिष्टंमुनिपुंगवाः ।
ततोवासिष्ठलैङ्गाख्यंसाक्षान्माहेश्वरंपरं ॥
ततस्सांबपुराणाख्यंततस्सौरमनुत्तमं ।
पाराशर्यंततःप्रोक्तंमारीचाख्यंततःपरं ॥
गाङ्गाख्यंचततःप्रोक्तंसर्वधर्मार्थसाधनं ।
एवमुपपुराणान्यनेकप्रकाराणि ॥

Following are the Upa-Puranas.—

1. Sanatkumara Puranam
2. Narasimha ,,
3. Nandikeswara ,,
4. Sivadharma ,,
5. Doorvasa ,,
6. Narada ,,
7. Kapila ,,
8. Manava ,,
9. Usanasa ,,
10. Brahmanda Puranam
11. Varuna ,,
12. Kalee ,,
13. Vasishta Linga ,,
14. Samba ,,
15. Soura ,,
16. Parasara ,,
17. Mareecha ,,
18. Ganga ,,

॥ अथन्याय निरूपणं ॥

आन्वीक्षकीपञ्चाध्यायीगौतमेनप्रणीता । प्रमाणप्रमेयसंशय प्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डहेत्वाभासछलजातिनिग्रहस्थानाख्यानां षोडशपदार्थानां उद्देशलक्षणपरीक्षादिभिस्तत्वज्ञानं तस्याः प्रयोजनं ॥

॥ अथवैशेषिकंनिरूप्यते ॥

एवं द्वादशाध्यायात्मकं वैशेषिकंशास्त्रंकणादेनप्रणीतं । द्रव्यगुण-

[Thus the Upa Puranas are of many kinds.]

2. Nyaya Shastra

The second Upanga of the Veda is Nyaya shastra also known as Anveekshakee. It is composed by Gautama and consists of five chapters. It deals with the following points:—

1. Pramana
2. Prameya
3. Samshaya
4. Prayojana
5. Drishtanta
6. Siddhanta
7. Avayava
8. Tharka
9. Nirnaya
10. Vada
11. Jalpa
12. Vitanda
13. Hetvachasa
14. Chala
15. Jathi
16. Nigraha

The usefulness of this shastra consists in getting an intimate knowledge of each of the above sixteen juvenile points, by means of the purpose, (objects) characteristics, tests and so on.

Vaiseshika Shastra.

Vaiseshika Shastra in twelve chapters was composed by Kanada.

कर्मसामान्यविशेषसमवायानां षण्णांभावपदार्थानां अभावसप्तमानां साधर्म्यवैधर्म्याभ्यांव्युत्पादनंतस्यप्रयोजनं । एतदपिन्यायपदेनोक्तं ॥

॥ अथमीमांसानिरूप्यते ॥

एवंमीमांसापिद्विविधा । कर्ममीमांसा शारीरकमीमांसाचेति । तत्रद्वादशाध्यायीकर्ममीमांसा । अथातोधर्मजिज्ञासेत्याद्यन्वाहार्येच दर्शनादित्यन्ता भगवताजैमिनिनाप्रणीता ॥ १ ॥ तत्रधर्मप्रमाणं ॥ २ ॥ धर्मभेदाभेदौ ॥ ३ ॥ शेषशेषीभावः ॥ ४ ॥ प्रयोजकाप्रयोजकभावः

Getting a clear knowledge of the six existing things viz., Dravya, Guna, Karma, Samanya, Visesha, Samavaya and of the seven non existing things, by means of testing them, with their similarities and dissimilarities is the use of this shastra. This shastra is mentioned in connection with the Nyaya shastra.

3. Meemamsa Shastra.

The third Upanga of the Veda is the Meemamsa shastra. It is of two kinds viz , Karma Meemamsa and Shareeraka Meemamsa. The first part viz., Karma Meemamsa consists of twelve chapters. It commences as 'Athatho Dharma Jijnasa' and ends as 'Anvaharyecha Darshanath'. This shastra is composed by Jaimini of sacred memory. The subject matter of each of the twelve chapters of this monumental work is as follows:—

1. Thatra Dharma Pramanam 2. Dharma Bedhabhedaw
3. Sesha seshee Bhavah 4. PrayojakaprayojakaBhavah

॥ ५ ॥ क्रमः ॥ ६ ॥ अधिकारिनिरूपणं ॥ ७ ॥ सामान्यातिदेशः ॥ ८ ॥ विशेषातिदेशः ॥ ९ ॥ ऊहः ॥ १० ॥ बाधः ॥ ११ ॥ तन्त्रं ॥ १२ ॥ प्रसङ्गश्चेति । क्रमेणद्वादशाध्यायानामर्थाः ॥ तथासंकर्षणकाण्डमपिअध्यायचतुष्टयात्मकंजैमिनिनाप्रणीतम् । तत्रदेवताकाण्डसंज्ञयाप्रसिद्धमपिउपासनाख्य कर्मप्रतिपादनत्वात्कर्ममीमांसान्तर्गतमेव ॥

॥ अथशारीरकमीमांसा निरूप्यते ॥

तथाचतुरध्यायी शारीरकमीमांसा ॥ अथातोब्रह्मजिज्ञासेत्यादि अनावृत्तिश्शब्दादनावृत्तिश्शब्दादित्यन्ता जीवब्रह्मैक्यत्वसाक्षात्कारहेतु

5. Kramah
6. Adhikari Niroopanam
7. Samanyatidesah
8. Viseshatidesah
9. Badhah
10. Tantram
11. Prasanga
12. Oohah

Again the Sankarshana Kanda in four chapters is also composed by Jaimini himself. Though it is popularly known as Devata Kanda, yet it forms part of Karma Meemamsa itself as it deals with Karma known as Upasana.

SHAREERAKA MEEMAMSA.

The second part, designated as the Shareeraka Meemamsa consists of four chapters. It begins as 'Athatho Brahma Jijnasa' and ends as 'Anavrittissabda danavrittissabdath'. In it the Nyayas which explain the process of realising the identity of the Jeeva and Brahman are dealt with. This work is composed by the revered Badarayana.

विचारप्रतिपादकान् न्यायान्प्रदर्शयन्ती भगवताबादरायणेनकृता । तत्रसर्वेषामपिवेदान्त वाक्यानां साक्षात्परंपरयावाप्रत्यगभिन्नाद्वितीय-ब्रह्मणितात्पर्यमिति समन्वयः प्रथमाध्यायेनप्रतिपादितः । तत्रप्रथमेपादे स्पष्टब्रह्मलिंगयुक्तानि वाक्यानि विचारितानि । द्वितीयपादेत्वस्पष्टब्रह्म-लिंगान्युपास्यब्रह्मविषयाणि ॥ तृतीयपादे अस्पष्टब्रह्मलिंगानिप्रायशोज्ञे-यब्रह्मविषयाणि ॥ एवंपादत्रयेणवाक्यविचारस्समापितः ॥ चतुर्थपादेतु-प्रधानविषयत्वेनसंदिह्यमानानि अव्यक्तादिपदानि चिन्तितानि । एवं

In the first chapter of this work, it has been proved, that all the expressions of philosophy speak of the Absolute and Undivided Brahman, directly or indirectly. In the first quarter of this chapter, sentences referring to the Spashta Brahma Lingas or intelligible characteristics of Brahman are dealt with. In the second quarter, sentences which contain Aspashta Brahma Lingas or unintelligible characteristics of Brahman and which refer to Upasya Brahman are dealt with. In the third quarter unintelligible points of Brahman, that are ordinarily known or ought to be known are dealt with. Thus in the three quarters of this chapter the interpretation of the meaning of sentences has been completed. In the fourth quarter, however, such doubtful expressions as Avyakta and so on, are dealt with, as the principal topic. The second chapter is devoted to answer the apparent objections of Smriti, Tarka etc., on the conclusion

वेदान्तानामद्वितीयेब्रह्मणि सिद्धसमन्वये तत्रसंभावितस्मृतितर्कादिवि-रोधमाशङ्क्यतत्परिहारःक्रियत इत्यविरोधो द्वितीयाध्यायेनप्रदर्शितः ॥ तत्राद्यपादे सांख्ययोग कणादादिस्मृतिभिःसांख्यदि प्रयुक्तैस्तर्कैश्चविरो-धोवेदान्तसमन्वयस्य परिहृतः । द्वितीयपादे सांख्यादिमतानां दुष्टत्वं प्रतिपादितम् । स्वपक्षस्थापनपरपक्षनिराकरणरूप पक्षद्वयात्मकत्वाद्विचा-रस्य । तृतीयपादे महाभूतसृष्ट्यादि श्रुतीनांपरस्परविरोधःपरिहृतः ।

arrived at by philosophy and to offer compromise between them ; the objections are hypothetically discussed and proved that their view point is not different from that of philosophy. In the first quarter of this second chapter, objections that may arise from Sankhya, Yoga, Kanada, Tarka etc., on the conclusion arrived at by all the philosophical works are answered and shown that they are not prejudicial to the conclusion of philosophy. In the second quarter the defects and faults of the theories propounded by the Sankhya and other systems have been pointed out ; for investigation and final judgment of truth of the a proposition needs a thorough argument of both the sides to establish the truth of the side of the self and to prove the falsity of the argument of the opponent. In the first part of the third quarter, the dubious and controversial points of Shrutis relating to the creation of the Mahabhutas have been compromised, while in the second part, the points relating

उत्तरभागेतुजीवविषयाणांचतुर्थपादे इन्द्रियविषयश्रुतीनांविरोधपरिहारः । तृतीयेध्यायेसाधननिरूपणम् । तत्रप्रथमेपादे जीवस्यपरलोकगमनागमन निरूपणेनवैराग्यंनिरूपितम् ॥ द्वितीयेपादेपूर्वभागेनत्वंपदार्थश्शोधितः । उत्तरभागेतत्पदार्थश्शोधितः । तृतीयेपादे निर्गुणविद्यासु शाखान्तरीय-गुणोपसंहारौ निरूपितौ । चतुर्थपादे निर्गुणब्रह्मविद्याया बहिरङ्गसाधना-निआश्रमधर्मयज्ञदानादीनि अन्तरङ्गसाधनानि शमदमनिधिध्यासनादि-

to the Jeeva, are similarly treated. In the fourth quarter the controversies of Shrutis relating to Indriyas or organs are cleared. The third chapter deals with Sadhana. In its first quarter Vairagya or renunciation is explained in connection with the Jeeva's passing to the next world. In the first part of the second quarter the meaning of the word Twam or Jeeva is discussed and settled while in the second part the meaning of the word Thath or Brahman is exposed. (In the third quarter, the redundant and pleonastic expressions attributed by the different shakhas in respect of Nirguna Brahman are cancelled. In this connection the cancellation and non-cancellation of Gunas of Saguna Vidyas attributed by other Shakhas are pointed out.) In the fourth quarter, the external means such as the Dharmas of the different Ashramas, sacrifices, gifts etc., and the internal means such as Shama, Dama, Nidhi dhyasana etc., of the Nirguna Brahma Vidya are treated. In the

निरूपितानि । चतुर्थाध्याये सगुणनिर्गुणविद्ययोः फलविशेष निर्णय कृतः । तत्रप्रथमेपादे श्रवणाद्यावृत्त्या निर्गुणब्रह्म उपासनावृत्त्या सगुणं-वा ब्रह्मसाक्षात्कृत्य जीवतः पापपुण्य लेपलक्षणजीवन्मुक्तिरभिहिता । द्वितीयेपादे म्रियमाणस्य उत्क्रान्ति प्रकारश्चिन्तितः । तृतीयपादे सगुण ब्रह्मविदोमृतस्योत्तरोमार्गोभिहितः । चतुर्थपादे पूर्वभागेननिर्गुणब्रह्मविदो विदेहकैवल्यप्राप्तिरुक्ता । तदुत्तरभागेन सगुणब्रह्मविदोब्रह्मलोकस्थिति-रुक्तेति ॥

fourth chapter, the fruits due to Saguna vidya and Nirguna vidya are described. In the first quarter, is treated Mukti or final beatitude in the lifetime, wherein the Jeeva is not affected by the sin or merit done, resulting to those who succeed in getting the sight of either Nirguna Brahman by means of the successive stages of shravana, manana and so on or Saguna Brahman by means of constant worship in the prescribed manner. In the second quarter, the way, in which, the soul of a dying person departs from the body is described. In the third quarter the passage after the death of one who succeeds in realising the Saguna Brahman is described. In the first part of the fourth quarter, the Videha Kaivalya resulting to one who succeeds in realising the Nirguna Brahman is described, while in the second part, the attainment of Brahma loka due to one who succeeds in realising the Saguna Brahman is proved.

इदमेवसर्वशास्त्राणां मूर्धन्यम् । शास्त्रान्तरं सर्वमस्यैव शेषभूतमेव मुमुक्षुभिः आदरणीयम् । श्रीशङ्करभगवत्पादोदितप्रकारेणातिरहस्यम् ॥

॥ अथधर्मशास्त्राण्युच्यन्ते ॥

मनुयाज्ञवल्क्यविष्णुयम आङ्गिरोवसिष्ठदक्षसंवर्त शातातपपरा-

This is the greatest of all the shastras. Other shastras are to be regarded as included in this or the remainder thereof. This is therefore to be reverently studied, mastered and followed by those who seek final beatitude. The secret and subtle meanings of this shastra should be conceived in accordance with the interpretation thereof by Shri Shankara Bhagavat Padacharya.

THE DHARMA SHASTRA.

The fourth Upanga of the Veda is the Dharma Shastra. Several works are composed on the subject by the eminent seers of yore. The following is the list of some of them:—

1. Manu
2. Yajnavalkya
3. Vishnu
4. Yama
5. Angeerasa
6. Vasishtha
7. Daksha
8. Samvartha
9. Shatatapa
10. Parasara
11. Gowtama
12. Shankha Likhita

शारगौतमशङ्खलिखितहारीतापस्तम्बउशनोव्यासकात्यायनबृहस्पतिदेवलना रदपैठीनसप्रभृतिभिः कृतानि वर्णाश्रमधर्मविशेषाणां विभागेन प्रतिपा दकानि ॥

॥ अथ भारतादीनि ॥

एवं व्यासकृतं महाभारतं वाल्मीकि कृतं रामायणंच धर्मशास्त्र मध्येन्तर्भूतम् । काव्येतिहासत्वेनप्रसिद्धम् ॥ सांख्यादीनां धर्मशास्त्रा-न्तर्भावेपि इहस्वशब्देनैव निर्देशात्पृथगेव संगतिर्वाच्या ॥

13. Hareeta 14. Apastamba
15. Usanasa 16. Vyasa
17. Katyayana 18. Brihaspati
19. Devala 20. Narada
21. Paitheenasa etc.,

These works codify the laws of every day life to be strictly observed in accordance with the different castes and stages of life of people and classify them accordingly.

The Maha Bharata by Vyasa and the Ramayana by Valmiki come under the head of Dharma Shastras. They are however popularly known as Epics. Though Sankhya and so on are included within the Dharma Shastra, still they are to be treated separately since their names are mentioned here severally.

॥ अथोपवेदाः ॥

अथवेदचतुष्टयस्य क्रमेणचत्वार उपवेदाः । तत्रायुर्वेदस्याष्टौ-स्थानानि ॥ १ ॥ सूत्रम् ॥ २ ॥ शारीरम् ॥ ३ ॥ ऐन्द्रियम् ॥ ४ ॥ चिकित्सा ॥ ५ ॥ निदानम् ॥ ६ ॥ विमानम् ॥ ७ ॥ विकल्पः ॥ ८ ॥ सिद्धिश्चेति ॥

॥ अथायुर्वेदापरपर्यायवैद्यभेदाः ॥

१. मानुषवैद्यसंबंधविषयाः ॥ कल्क्य, तैल, चूर्ण, लेह, घृत, रसायन, वमन, विरोचका इत्यष्टौ ॥

The Upa vedas.

Each of the four Vedas has one Upaveda which is something like an appendix to the Veda concerned.

They are:—1. Ayurveda, 2. Dhanurveda. 3. Gandharvaveda and 4. Arthashastra.

1. Ayurveda. (Medicine).

The first Upaveda is Ayurveda. It consists of eight principal points and they are:—

1. Sootram	2. Shareeram
3. Aindriyam	4. Chikitsa
5. Nidanam	6. Vimanam
7. Vikalpa	8. Siddhi

The specifics differ according to the different systems of the Shastra.

२. अथगान्धर्ववैद्यम् ॥ अर्धनारीश्वरादि मात्राभेदाः ॥

३. दैववैद्यम् ॥ रसगन्धकपाषाणादिः ॥

४. राक्षसवैद्यम् ॥ शस्त्रभेदन, अग्निकर, रक्तमोक्षण, धूमपान, वस्तिशोधन, पिचकारीत्यादिः ॥

ब्रह्मप्रजापत्यश्विधन्वन्तरीन्द्र भरद्वाजात्रेयाग्निवेश्यादिभिरुपदिष्टः। चरकेणसंक्षिप्तः । तत्रैवसुश्रुतेत वाजीकरणाख्य कामशास्त्राभिधानात्

Thus the specifics of the human medicine are eight and they are collyriums, medicated oils, powders, ointments, medicated ghees, Rasayanas or Chemicals, vomittings, and purgatives. Pills such as Ardhanareeswara matra etc., are Gandharva system of medicine. Specifics prepared out of mercury, sulphur, poisons etc., are Daiva system of medicine. Surgery, heating or burning the affected parts of the body with the specific instruments, extracting blood from and injecting blood etc., into the body, medicated smoking, cleaning the diaphragm, intestines etc , syringe, enema etc., constitute what is known as the Rakshasa system of medicine.

Masterly works on this science are composed by Brahma, Prajapati, Aswin, Dhanvantari, Indra, Bharadwaja, Athreya, Agnivesya and so on. Later on Charaka composed a book, summarising the contents of the above works. Again Susruta

तत्रवात्स्यायनेन पञ्चाध्यायात्मकं कामशास्त्रं प्रणीतम् । तस्यचविषय-वैराग्यमेवप्रयोजनम् । शास्त्रोद्दीपित मार्गेणापिविषयभोगे दुःखमात्र पर्यवसानात् । चिकित्साशास्त्रस्यरोगनिवृत्तिरूप सुखसाधनज्ञानं प्रयोजनम् ॥

composed another work dealing with the five main points of the science· Similarly Vagbhata and others also composed works on the subject. Though these works differ in certain minor points still they cannot be regarded as different shastras.

Further Kama shastra or the Sexual Science forms part of Ayurveda or medicine. Accordingly Susruta composed a work, Vajeekarana also known as Kamashastra. Again Vatsyayana composed the work known as Kamashastra —also on sexual science. The ultimate aim of this shastra is to attain renunciation from sexual appetite For, indulgence in sexual enjoyment though according to shastric principles and masterly and skilful devices and means will only lead to and end in misery· The Shastra on Chikitsa or treatment of diseases is useful in acquiring knowledge of diagnosing the diseases and their treatment where·by diseases can be avoided or cured and health and happiness can be secured and maintained.

॥ अथ धनुर्वेदः ॥

एवं धनुर्वेदः पादचतुष्टयात्मकः विश्वामित्रप्रणीतः । तत्रप्रथमो-दीक्षापादः । द्वितीयस्संग्रहपादः । तृतीयस्सिद्धिपादः । चतुर्थःप्रयोग-पादः ॥ इति ॥

तत्रप्रथमेपादेप्रयोगलक्षणं अधिकारनिरूपणंच कृतम् । तत्र-धनुश्शब्दश्चापेरूढोपि चतुर्विधायुधैः प्रवृत्तिचातुर्विध्यंभेदम् । मुक्तम मुक्तं मुक्तामुक्तयंत्रमुक्तंचेति । तत्रमुक्तंचक्रादि । अमुक्तंखड्गादि ।

2. Dhanurveda.

The second upaveda is Dhanurveda or the Science of archery and warfare. This shastra in four chapters is composed by Visvamitra.

These four chapters are known as:—

1. Deeksha Pada.
2. Sangraha Pada
3. Siddhanta Pada
4. Prayoga Pada

The first chapter deals with the definition of a weapon and points out the persons competent to use it. In this connection it is said that though the word, weapon is commonly applied to an offensive and defensive instrument still it is of four kinds.

They are:—

1. Mukta or those that are shot, chakra and so on being the examples.

मुक्तामुक्तं शल्यान्यतरभेदादि । तत्रमुक्तमस्त्रमित्युच्यते । अमुक्तं-शस्त्रमित्युच्यते । तदपिब्राह्मवैष्णव पाशुपत प्राजादत्याग्नेयादिभे-दादनेकविधम् । एवं साधिदैवतेषु समन्त्रकेषु चतुर्विधायुधेषु येषामधि-कारः । क्षत्रियकुमाराणांतदनुयायिनांच । तेसर्वेंचतुर्विधाः । पदाति-रथगजतुरगारूढाः । दीक्षाविषयकपदातिरथगजतुरगारूढाः । दीक्षाभि

2. Amukta or those that are not shot, Khadga or sword and the like being the examples.

3. Muktamukta or those that are charged without being actually shot, Shalya and the like being the examples.

4. Vimukta or those that are shot, charged, thrown, propelled, fired etc., by means of mechanism or otherwise sharas and the like being the examples.

Further that which is shot is also known as Astra. That which is not shot is known as shastra. Those weapons which come under the head of Vimukta are of various kinds such as Brahmastra, Vaishnavastra, Pasupatastra, Prajapatyastra Agneyastra and so on.

These four kinds of offensive and difensive weapons of warfare which have particular dieties presiding over them and which are to be charged by pronouncing specific mantras or spells are to

षेकशाकुन मङ्गळकरणादिकंच सर्वमपि प्रथमपादे निरूपितम् । सर्वेषां-
शास्त्रविशेषाणां आचार्यस्यलक्षण पूर्वकं संग्रहण प्रकारोदर्शितः द्वितीय-
पादे । गुरुसंप्रदायसिद्धानांशास्त्रविशेषाणांपुनःपुनरभ्यासोमन्त्रदेवतासि-
द्धीकरणमपिनिरूपितम् तृतीयपादे । एवंदेवतार्चनाभ्यासादिभिः सि-
द्धानां अस्त्रविशेषाणां प्रयोगः चतुर्थपादेनिरूपितः । क्षत्रियाणांस्वधर्मा-

be handled only by the sons of Kshatriyas and their followers who constitute the military force It is of four kinds viz., Infantry, Charioteers, Elephants and Cavalry. These points as well as the details connected with Deeksha, Sakuna and Mangala Karana etc., are all treated in the first chapter of the work. In the second chapter, the characteristics of the various weapons, their respective teachers and the process and the course of training to be undergone to acquire mastery of each of them are dealt with. In the third chapter, frequent practice by means of mock fights etc, of the use of weapons the mastery over which was attained in the manner prescribed therefor and the siddhi of the mantras and the presiding dieties thereof etc, are described. The method of the actual and practical application of the various weapons, mastery of which was attained by means of invocation and practice and so on is treated in the fourth chapter.

चरणंयुद्धम् । दुष्टदस्युचोरादिभ्यः प्रजापालनंचधनुर्वेदस्यप्रयोजनम् । एवंचब्रह्मप्राजापत्यादिक्रमेणविश्वामित्रप्रणीतं धनुर्वेदशास्त्रम् ॥

॥ अथगान्धर्ववेदः ॥

एवं गान्धर्व शास्त्रं भगवता भरतेन प्रणीतम् । तत्रगीतनृत्यवाद्य-भेदेन बहुविधोर्थः । देवताराधननिर्विकल्प समाध्यादि सिद्धिश्चगान्धर्व वेदस्य प्रयोजनम् ॥

In conclusion it emphasises that the special and ordained duty of a Kshatriya is warfare and that the ultimate purpose to be served by the Dhanurveda is the protection of the subjects from the tyranny of the wicked persons, thieves, robbers, bandits and the like. This science of warfare traditionally passing in order from Brahman, Prajapati etc, came down to Viswamitra who composed the shastra on the subject.

GANDHARVA VEDA.

The Gandharwa Veda or the Science of Music.

The third Upaveda is Gandharwa veda or the Science of music. This shastra was composed by Bharata. It is of many kinds such as vocal music, dancing, instrumental music and so on. The usefulness of this shastra consists in the attainment of concentration of mind in the worship of God and in the spiritual meditation.

॥ अथार्थ शास्त्राणि ॥

एवमर्थशास्त्रंच बहुविधम् । नीतिशास्त्रं शिल्पशास्त्रं सूप शास्त्रं चतुष्षष्टिकलाशास्त्रंचेति । अपिच मौतिकादिभौतिकशा स्त्राण्यपि नानामुनिभिःप्रणीतं तत्सर्वं तस्यसर्वस्यच लौकिकतत्प्रयोजन भेदोद्रष्टव्यः । एवमष्टादश विद्यात्रयी शब्देनोक्ताः । अन्यथा न्यून ताप्रसंगात् ॥

ARTHA SHASTRA.

The fourth Upaveda of the Veda is Artha Shastra consisting of many works teaching the ways of the acquisition of wealth by righteous means.

Many are the works coming under the head of Artha Shastras such as Niti Shastra, Silpa Shastra, Soopa Shastra and the works dealing with the 64 kalas. Besides this there are many other shastras expounded by various munis dealing with physical and metahphysical subjects: the usefulness of all these shastras is either secular or spiritual according to the subject it deals with.

Thus the eighteen Vidyas or Sciences including works of minor differences which comprise all conceivable branches of learning, to which human mind and wisdom can be put to, are suggested by the word Thrayee (mentioned above). Otherwise the treatment of the history of the evolution of shastras will be incomplete.

॥ अथ सांख्यशास्त्रम् ॥

तथासांख्य शास्त्रं भगवता कपिलेन प्रणीतम् । अयत्रिविध दुःखाभावोत्यन्तपुरुषार्थं • इत्यादिषडध्यायम् । तत्रप्रथमेध्याये विषया निरूपिताः । द्वितीयेध्याये प्रधानकार्याणि । तृतीयेध्याये विषयेभ्यो वैराग्यम् । चतुर्थेध्याये विरक्तानां पिंगळाकुररादीनामाख्यायिका । पंचमेध्याये परपक्षनिर्णयः । षष्ठेसर्वार्थसंक्षेपः । प्रकृतिपुरुष विवेकज्ञानं सांख्यशास्त्रस्यप्रयोजनम् ॥

SANKHYA SHASTRA.

The system of Sankhya is expounded by the revered Kapila who has composed a work in six chapters on the subject. The gist of this shastra is 'Absolute freedom from the three kinds of miseries is the ultimate goal and sublimest attainment of life.

In this shastra Vishayas or the objects of enjoyment are treated in the first chapter ; fundamental functions, in the second chapter: renunciation of all objects of enjoyment, in the third ; the story of Pingala a dancing girl and Akurara or a stag who had renounced the objects of enjoyment, in the fourth; the conclusion of the opposite side, in the fifth; and the summary of all topics, in the sixth chapter. The ultimate aim of Sankhya shastra is to get the knowledge of Prakriti and Purusha.

॥ अथयोगशास्त्रम् ॥

भगवता पतञ्जलिना प्रणीतम्। अथयोगानुशासनमित्यादि पादचतुष्टयात्मकम्। तत्रप्रथमेपादे चित्तवृत्ति निरोधात्मकः समाधिः। अभ्यासवैराग्यरूपंच। तत्साधनं निरूपितम्। द्वितीयेपादे विक्षिप्त चित्तस्यापि समाधिसिध्यर्थं यमनियमासन प्राणायाम प्रत्याहार-धारणा ध्यान समाधयः अष्टाङ्गानि निरूपितानि। तृतीयपादेयोगवि भूतयः। चतुर्थपादेकैवल्यमिति ॥ तस्यच विजातीयप्रत्यय निरोधद्वारेण

YOGA SHASTRA.

The Yoga shastra is expounded by the revered Patanjali. It consists of four parts, commencing as, 'Thereupon the ordinance of yoga will be treated'. In its first part the characteristics of Samadhi and Vairagya which are in the form of purifying the mind by means of freeing it from evil thoughts are described and the means of attaining the same are demonstrated. In the second part the eight Angas viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi, the successive stages for the attainment of Samadhi even by those with disturbed minds are described. In the third part, the yoga-vibhutis or glories and mysteries of yoga are treated. In the fourth part Kaivalya is described The ultimate aim of this shastra is to get freedom of mind from alien thoughts and to attain there-

निधिध्यासनसिद्धिः प्रयोजनम् ॥

॥ अथपाशुपतशास्त्रं निरूप्यते ॥

तथाच पशुपतिमतं पाशुपतंशास्त्रं भगवता पशुपाश विमोक्षणयाभिहितम् । अथातः पाशुपतं योगविधिंव्याख्यास्याम इत्यादि पञ्चाध्यायंविरचितम् । तत्राध्यायपंचकेनापि कार्यरूपोजीवः । कारणं पशुपतिरीश्वरः । योगः पशुपतौ चित्तसमाधानम् । विधिर्भस्मना त्रि-

by Nidhi Dhyasana or concentration of mind on the object meditated.

Pasupatha Shastra.

The system of Pasupathi is Pasupatha Shastra. This Pasupatha Shastra is expounded by Pasupasa vimokshana with a view to free the Pasus from the Pasas. This shastra consists of five chapters, commencing as 'Let us now treat about the system of the Pasupatha yoga'. The subject matter of the five chapters is this. That which is in the form of Karya or effect is Jeeva, here called Pasu; and the Karana or cause is Iswara here known as Pasupati. Yoga is the process of fixing the mind in Pasupathi. The method of doing it is Trishavana snana or bath with holy ashes or smearing the body with holy ashes in the prescribed manner. The end of misery is Moksha or final beatitude and the attainment of the same is the ultimate aim of this shastra.

श्रवणस्नानादिर्निरूपितः । दुःखान्तसंज्ञोमोक्षश्चप्रयोजनम् । एतमेव-कार्यकरणयोग विधिर्दुःखान्ता इत्याख्यायन्ते ॥

॥ अथपाञ्चरात्रतन्त्रम् ॥

एवंवैष्णवं नारदादिकृतं पाञ्चरात्रम्तत्रवासुदेवसंकर्षणप्रद्युम्नानि-रुद्धाश्चत्वारः मदार्थानिरूपिताः । भगवान्वासुदेवः सर्वकारणः परमे-श्वरः । तस्मादुत्पद्यतेसंकर्षणाख्योजीवः । तस्मान्मनःप्रद्युम्नः । तस्माद्-निरुद्धोहंकारः । सर्वेचैते भगवतो वासुदेवस्यांशभूताः । तदभिन्नाएवेति ।

This system is briefly known as 'Karya Karana Yoga Vidhi and Duhkhanta. The mantra shastra based on the Saiva system is to be reckoned as included in the Pasupatha shastra.

The Pancharatra Tantram.

The Pancharatra Tantra (Vaishnava) is expounded by Narada and others. In it, the things or principles recognized are four and they are, Vasudeva, Sankarshana, Pradyumna and Aniruddha. According to this system, Lord Vasudeva is the cause of all and is the Supreme Lord. From him comes into existence Jeeva by name Sankarshana. From him comes into being manas or mind, known as Pradyumna. From him springs up Ahankara or egoism known as Aniruddha. All these are the manifestations of the parts of Vasudeva and not different from him. It is therefore proved, that one will achieve the goal by

भगवतो वासुदेवस्यमनोवाक्काय वृत्तिभिराराधनंकृत्वाकृतकृत्यो भवती-
त्यादिचनिरूपितम् ॥

तदेवं दर्शितः प्रस्थानभेदः । सर्वेषांचत्रिविधएव संक्षेपेणप्रधानभेदः । तत्रआरंभवादएकः । परिणामवादोद्वितीयः । विवर्तवादस्तृतीयः । पार्थिवास्तैजसवाय्वीयाश्चतुर्विधाः परमाणवो । द्व्यणुकादिक्रमेण ब्रह्माण्डपर्यन्तंजगदारभन्ते । असदेवकार्यम् । कारणौ

due worship of Vasudeva with mind, speech and actions.

It is to be noted here that Vaishnava mantra shastra is included within the Pancharatra while Vamagama and the like are proscribed since they do not recognize the Veda as the Paramount authority.

In this way the different Prasthanas have been pointed out and in short they are only three for all. Of these the first is Arambha vada, the second, Parinama Vada and the third is Vivartha vada. The four kinds of atoms of the nature of the earth, the water, the light and the air, in the order of Dwyanuka or a molecule of two atoms enlarging themselves gradually into the form of Brahmanda create the Universe. Tarkikas or the logicians recognize this theory wherein Asat itself acting as the cause and effect brings about the creation of the Universe. Secondly, the Meemam-

व्यापारानुत्पद्यतइति । प्रथमस्तार्किकाणां मीमांसकानांचसत्वरजस्तमो-
गुणात्मकं प्रधानमेव महदहंकारादि क्रमेण जगदाकारेण परिणमति ।
पूर्वमपि सूक्ष्मरूपेण सदेवकार्यम् । कारणौव्यापारेण भिद्यतइतिद्वितीयः-
पक्षः । सांख्ययोगपाशुपतानां ब्रह्मणः परिणामजगदिति वैष्णवानाम्
स्वप्रकाशपरमानन्दाद्वितीयं ब्रह्मस्वमायावशादेव जगदाकारेण विवर्तत-
इतितृतीयःपक्षोब्रह्मवादिनाम् । सर्वेषांप्रस्थानकर्तृणां विवर्तवाद पर्यवसा-

saka school holds, that Pradhana itself which is of the trible nature of Satwa. Rajas and Tamas gradually gets changes of forms in the order of Mahat, Ahankara and so on until at last it assumes the shape of the Universe. This theory is slightly altered by the followers of Sankhya, Yoga and Pasupata systems who hold that Sat which existed in a subtle form prior to the creation gets alterations in its form on account of different actions whereby the Universe comes into existence ; the Vaishnavas however hold that the Universe is only a change of form of Brahman. The third theory is that the Self-effulgent, Blissful and Absolute or undivided Brahman on account of His own Maya causes Himself to appear illusively in the form of the Universe. This theory is held by Brahmavadins or the followers of Brahman.

It is to be noted here that the ultimate aim of the authors of all Prasthanas comes to and ends in

नेनाद्वितीये परमेश्वरएव वेदान्त प्रतिपाद्येतात्पर्यम् । नहितेमुनयोभ्रा-न्ताः । सर्वज्ञत्वात् । तेषांकिंतु बहिर्विषयाप्रवणानामापाततोपि पुरुषार्थप्रवेशोनसंभवतीति नास्तिक्य निवारणाय एतेप्रकारभेदाः प्रदर्शिताः । तत्रतेषां तात्पर्यमबुध्वा वेदरुद्धेप्यर्थेतेषांतात्पर्यं उत्प्रेक्षमाणाः ततस्त-स्वमतमेवोपादीयत्वेन श्रुण्वन्तोजनाः नानापथजुषोभवन्तीति सर्वमन-वद्यम् ॥

the one without a second Brahman, expounded by the Brahmavadins or the followers of Brahman by their theory of evolution, viz Vivartha Vada. Well, these thinkers, on account of their all-round knowledge and erudition cannot be labourers under illusion nor their conclusion erroneous. On the other hand it is to be noted that they propounded these theories with a phylanthrophic view of not giving room for atheism which is proved to take root in the minds of lay persons on account of their being engrossed with secular and external affairs whereby the sublime object of life will be marred and denied to them.

Those who find out and follow the well laid out paths of the above thinkers will directly reach the desired goal; needless to say, that those who by mistake follow such as are prohibited by the Veda will certainly have to wander in wilderness ultimately leading to perdition.

॥ अथोपवेदात्मकार्थशास्त्राणि निरूप्यन्ते ॥

१. अक्षर लक्षशास्त्रम्.

एवं सृष्ट्यन्तर्गत स्थावरजङ्गमादि सर्वपदार्थेषु जीवेश्वरकल्पित शक्त्यर्थावबोधक क्रियार्थावबोधकनामरूपात्मक वस्तुसृष्ट्युपयुक्तपाञ्च-भौतिकशक्तीनां परस्परं संयोगप्रमाणादीन्निरूप्य तत्संकलनद्वारासंजनित वस्त्वन्तर्गत आण्विक, पौष्णिक, आम्लक, स्नेहक, पिष्टक, लवणक,

Arthashastras, coming under the head of the Upavedas.

1. AKSHARA LAKSHA GANITA SHASTRA.

This shastra by the revered Valmiki determines mathematically the combining quantities and weights and the combination of the five elemental shaktis required for the creation of all movable and immovable phenomena of name and form and existing in two groups viz., Shaktyarthava Bodhaka and Kriyarthava Bodhaka things created by Iswara and Jeeva respectively, the constituent elements such as Anvika, Paushnika, Amlaka, Snehaka, Pishtaka, Lavanaka, Gairika and so on present in things formed by the combination of those shaktis and the quantities of other powers which combine with them by which those things assume changes of forms such as expansion, multiplication, contraction and so on and thereby determines the nature of the things in the Uni-

गैरिकादि पदार्थप्रमाणानितथैव एतत्संमेळनात्संजातवस्तुनांविकार, विकास, वृद्धिह्रासादीनां कारणभूतशक्त्यन्तर संबंधप्रमाणानिगणित सिद्धान्तद्वारा निश्चित्यनभदन्तर्गत वस्तुस्वरूप निर्णयप्रबोधकं अक्षरलक्षगणित-शास्त्रं भगवता वाल्मीकिनाकृतम् । तदकारादि क्षकारान्त वर्णक्रमेण-पञ्चाशदध्यायी । तत्रपूर्वभागे गणितविचारः । उत्तरभागे अक्षरकल्पनातत्तच्छक्त्यादिनिर्णयः । प्रथमाध्यायेशास्त्रीयाङ्कन वर्णबिन्दुरेखादीनांस्वरूपविज्ञानावसांकेतकसंज्ञादयोनिरूपिताः ॥ द्वितीयाध्याये, प्रथमभागे अतलादि चतुर्दश भुवनोपयुक्तगणित प्रभेदानि संग्रहेणनिरूप्य

verse. This Shastra consists of fifty chapters in accordance with the number of letters in the Sanskrit Alphabet. The first half of it deals with mathematics and the second half with the formation of letters and the shaktis which go to make them up.

In the first chapter, the technical signs necessary for learning the formation of the shastric figures, letters, the zero, strokes etc., are described. In the first part of the second chapter, a brief account of the different kinds of mathematics current in the fourteen Lokas such as Atala is given. In the second part, three hundred and twenty-five kinds of mathematics such as Arithmetic, Geometry, Bhavaganita, Saktiganita, Vastuganita, Vataganita, Digganita, Chakraganita, Mandalaganita and those relating to the construc-

द्वितीयभागे कश्यप, गणपति, छायापुरुष, सूर्य, बृहस्पति, गर्ग, जैमिनि, आञ्जनेयादिसर्वज्ञपुरुषैर्विरचित अङ्कगणित, बीजगणित, रेखागणित, भावगणित, शक्तिगणित, वस्तुगणित, वातगणित, चक्रगणित, मण्डलगणित, वेगनदीनदसमुद्रसेतुबन्धनादि पञ्चविंशत्युत्तरत्रिशतगणितान्निरूप्य तेषुपरस्परं सर्वत्रान वर्क्कर्णरेखादि संबंधादयोनिरूपिताः॥ ॥ तृतीयाध्याये ॥ भुवर्लोकादिसत्यलोकान्त षड्लोकसंबंधगणितादयो-निरूपिताः। चतुर्थाध्याये । द्वात्रिंशद्विद्युद्गणितादयो निरूपिताः ॥ पंचमाध्याये ॥ ब्रह्माण्डवाहकशक्ति प्रमाणादयो निरूपिताः। षष्ठाध्याये ॥ एकोनविंशत्युत्तरवातगणितादयो निरूपिताः ॥ सप्तमा-

tion of buildings and erection of bridges on rivers, seas etc., and the finding out the speed of floods of rivers and so on expounded by the all-knowing Kasyapa, Ganapati, Chayapurusha, Soorya, Brihaspati, Garga, Jaimini, Anjaneya etc., and how letters and strokes etc., are applied in all those works are explained. In the third chapter, the six varieties of mathematics current in the six lokas beginning with Bhuloka and ending with Satyaloka are dealt with. In the fourth chapter, the thirty two kinds of mathematics relating to electricity and kindered points are detailed. In the fifth chapter, the quantities of the different shakties which carry the Brahmanda have been estimated. In the sixth chapter, the nineteen kinds of measurements etc., of air are treated. In the

ध्यायेवातबिन्दु वातकेन्द्र वातावृत्त वाततरङ्ग वातप्र-वाह तद्वे–
गोष्णशैत्यविद्युदादीनां प्रमाणान्निरूप्य ऋतुप्रभेदेन तेषांवेगप्रभेद
प्रमाणादयोवर्णिताः ॥ अष्टमाध्याये ॥ वातावरण वातमण्डल
विविधगति प्रमाणादयोनिरूपिताः ॥ नवमाध्याये ॥ पूर्वभागे, द्वीपा
न्तरीय वातप्रमाणादयोनिरूपिताः । उत्तरभागे भूगोळस्य अक्षांशरेखां-
शवल्यादि विभागेषुविद्यमानदेशप्रभेदेन वातप्रभेद तत्प्रवाह वेगप्रमाणा-
दयः प्रपंचिताः ॥ दशमाध्याये ॥ भूतसंमिळित वातप्रमाणादयो
वर्णिताः । एकादशाध्यायो । भूमुख भूगर्भ भूपृष्ठ भूकोशादिषुविद्यमान

seventh chapter, Vatabindu, Vatakendra, Vata-vritta, Vatataranga, Vatapravaha etc., are treated; their rapidity, coldness, electricity etc., are determined and the changes they undergo on account of the changes of seasons and the degrees or amount of those changes are also treated. In the eighth chapter, the degrees of various kinds of motions of atmospheric winds and the airy envelops are dealt with. In the first part of the ninth chapter, the degrees of motion of various islands are estimated; the second half deals with the winds of places lying in the different latitudes, longitudes, zones etc., of the globe, the differences of air of those places and the degrees of their motion etc., are treated. In the tenth chapter, the quantities of air mixed with other elements are proved. In the eleventh chapter, the measurements of air present on the surface of the earth,

निरूपिताः । द्वादशाध्याये । ईषादण्डस्थवातगर्भकिरण तत्प्र-
भेदप्रमाण प्रजनन प्रसारण, प्रमाणाद्योविचारिताः । त्रयोदशा-
ध्याये ॥ आकाशप्रमापक विषयो निदर्शिताः ॥ चतुर्दशाध्याये ॥
भूम्याद्यासूर्यमण्डलान्तमावृताकाशतदावरण परिधिकेन्द्रव्यापकमहापथ-
रेखापथ शक्तिपथ वातपथ भूपथग्रहनक्षत्रपथादि सप्तकोटि षड्लक्षाशी-
त्युत्तर सप्तशतमहापथ प्रमाणाद्योनिरूपिताः ॥ पंचदशाध्याये ॥ प्रथ-
मभागे, श्वेतवाराहकल्पाकाश समष्टिप्रमाण निर्णयप्रदर्शक गणितमार्गा-
दीन्निरूप्यतदुत्तरभागे श्वेतवाराहकल्प सृष्ट्युपयुक्त आकाशंविभज्य

at the centre of the earth, at the hinder part of the earth, at the kohsas of the earth etc., are given. In the twelfth chapter the Vatagarbha kiranas present in the Ishadanda, their kinds, dimensions, their origin, radiation, the degrees of their radiation etc., are treated. In the thirteenth chapter, the process of measuring the Akasa is described. In the fourteenth chapter, the seven crores, six lakhs, seven hundred and eighty Mahapathas such as Mahapatha, Rekhapatha, Shaktipatha, Vatapatha, Bhupatha, Grahapatha, Nakshatrapatha and so on, extending in the vacant space (Akasa) and its enclosure lying between the terrestrial and the solar globes and other interesting topics are treated. In the first part of the fifteenth chapter, the mathematical calculations whereby the aggregate Akasa of the Swetha Varaha kalpa Brahmanda are expounded; in the second part, the dimensions

परमाण्वादि महामेरुपर्यन्तं विद्यमान सृष्टिपदार्थानां प्रश्वासाकुंचन प्रसारण गमनागमन तिर्यग्गमन प्रदक्षिण धावनशयनव्यायामादि चतुष्षष्टि क्रियादिषु उपयोगाकाशप्रमाणनिर्णय पथप्रदर्शक गणिताद्-योनिरूपिताः ॥ षोडशाध्याये ॥ खेटानां बाह्याभ्यन्तराकाश प्रमाण प्रमापकगणितमार्गादयोनिरूपिताः । सप्तदशाध्याये ॥ सूर्यादिसकल-खेटप्रकाश किरणशक्ति तत्प्रवाहरेखामार्ग वेगादिप्रमाण प्रबोधकगणि-तादयः प्रपञ्चिताः ॥ अष्टादशाध्याये ॥ भूतमिळिताकाशप्रमाण-ग्रहणगणितादयोवर्णिताः ॥ एकोनविंशाध्याये ॥ अतीन्द्रियसूक्ष्मप्रमा-णनिर्णयादयोनिरूपिताः । विंशाध्याये ॥ आकाशप्रकाशतमोविभाग

of Akasa required for all the created phenomena from the atom up to Mahameru, in all their 64 varieties of actions such as respiration, walking etc are given. In the sixteenth chapter, processes of measuring the dimensions of Akasa in the internal and the external parts of the heavenly bodies are described. In the seventeenth chapter, methods of calculating the degrees of radiation, the paths, the speed, the shaktis etc., of the rays of all luminaries in the sky such as the Sun are treated. In the eighteenth chapter, how to find out the measurement of Akasa mixed with elements is treated. In the nineteenth chapter, processes of calculating the tiny measurements beyond the comprehension of the senses are treated. In the twentieth chapter, the processes of calculating

तत्प्रमाणनिर्णय प्रबोधकगणितमार्गाणि प्रदर्शितानि । एकविंशाध्याये ॥ खद्योताद्यासूर्यमण्डलान्त प्रकाशानां आकाशादपि चतुरधिक सूक्ष्मत्वं-तिरूप्य तेषां व्यापक, प्रवाह, प्रसारण, आवृत्त, वेग, शीतोष्ण, प्रमाण प्रमापकोपाय गणित प्रभेदादयो निरूपिताः ॥ द्वाविंशाध्याये ॥ तप्तायःपिण्डालातादीनां प्रकाशादि प्रमापकगणितप्रभेदादयो वर्णिताः ॥त्रयोविंशाध्याये ॥ वज्रादि पंचदशोत्तर सप्तशतजातीय शिलानां तथा अभ्रकगैरिकदर्पण लोह सैकतकीट सर्पमृदादीनां प्रकाशप्रमाण प्रमापका-दयोनिरूपिताः।चतुर्विंशाध्याये॥सृष्ट्युपयुक्तव्यक्ताव्यक्तजलयोर्भूतोदका

the measurements of light and darkness of Akasa are treated. In the twentyfirst chapter, it is stated that the light of all luminaries from the fire-fly to the sun are four fold subtler than Akasa and the processes of calculating the measurements of radiation, flow, permeation, retreat, speed, coldness, heat etc., are described. In the twenty-second chapter methods of calculating the measurements of light etc., of a heated iron ball are given. In the twentythird chapter, methods of calculating the measurements of the light of 715 kinds of stone such as the diamond and also of such substances as mica, gairica, glass, metals, sand, insects, snakes, mud etc., are detailed. In the twentyfourth chapter, methods of calculating the measurements of the two kinds of water viz., Bhutodaka and Avyaktodaka necessary for the propagation of the universe are treated. In the

व्यक्तोदक विभाग प्रमाण प्रमापकादयो निरूपिताः । पंचविंशाध्याये ।
जलविद्युद्द्रातद्रवप्राणन तत्प्रवाहावर्त तरङ्गबुद्बुदफेन वेगप्रमाणादि निर्णय
प्रदर्शकोपायगणितादयो वर्णिताः । षड्विंशाध्याये ॥ प्रथम भागे,
दुर्गपर्वतादीनां मूलमध्यान्त्यभागप्रमाणायुर्निर्णयादीनां विज्ञानमार्ग
प्रबोधक गणितमार्गान्निरूप्य, द्वितीयभागे तद्गर्भकोश खनिजादि निर्ण
योपाय गणितमार्गादयोनिरूपिताः ॥ सप्तविंशाध्याये ॥ जलपातवेगावर्त
पृषद्धूम्रद्रप्साणुविभागकारणशक्तिग्रहणोपायगणितः प्रदर्शितः । अष्टविं-
शाध्याये॥ अशीतिलक्षपंचसहस्र सप्तदशप्रभेदानां जलानां तत्तत्स्वरूप-

twentyfifth chapter, processes of calculating the measurements of electricity, Drava or hydrogen Pranana or oxygen etc., present in water and the floods, whirls, eddies, waves, agitation, form, speed etc , of water are dealt with. In the first part of the twenty sixth chapter, processes of determining the measurements and the base, the middle part and the summit of hills, mountains etc., and of estimating their age etc., are treated; in the second part, methods of finding out the mines at the inner strata of the earth are described. In the twenty seventh chapter, processes of measuring the shaktis which cause water to assume different states such as waterfall, the vega, whirls, water vapour, drops, atoms and so on are treated. In the twenty-eighth chapter, the nature of 8005017 varieties of water and methods of calculating the

शत्युत्तरत्रिशत

शक्तिप्रमापक गणितमार्गानिरूप्यतेषां परिणामविकारकालनिर्णयगणिता द्योनिरूपिताः । एकोनत्रिंशाध्याये ॥ जगदन्तर्गतपरमाण्वादिमेरुपर्य न्तानां सूक्ष्माति सूक्ष्म स्थूलातिस्थूल पदार्थानां बाह्याभ्यन्तर प्रभेदक एकोन नवतितमलक्षसंख्याक बाडबजाठराद्यग्नि प्रमाणनिर्णयगणित- प्रभेदादयः प्रदर्शिताः ॥ त्रिंशाध्याये ॥ धूमोष्णज्वालाप्रकाशव्यापका दिप्रमाण निर्णयगणितादयः प्रपंचिताः । एकत्रिंशाध्याये, पूर्वभागे, घर्षणाद्द्रावणी पाकजन्या जलपातादि द्वात्रिंशद्विद्युत्प्रभेदानां स्वरूपव्या-

measurements of their 319 kinds of shaktis such as taste, quality, lightness, heaviness, subtleness germs atoms etc., are dealt with and also the changes in their appearance which they assume at different periods of time etc., are also detailed. In the twenty ninth chapter, the method of calculating the measurements of external and internal fire such as Badaba, Jathara and so on, amounting to 89 lakhs, existing in things tiny and huge-from the atoms upto the meru mountain are treated. In the thirtieth chapter, processes of calculating the measurements of smoke, heat, flame, light etc., are treated. In the first part of the thirty first chapter, methods of calculating the measurements of the nature, pervasion, speed, heat etc of the 32 varieties of electricity produced by friction, dra-

प्रकोमउष्णादि प्रमापकमणिरमार्गास्परहस्य तदुत्तरभागेस्थावर जङ्गमानां बाह्यतः स्थूलस्वरूपाकर्षण, बिंबाकर्षण, छायाकर्षण, भाषाकर्षण, चेष्टाकर्षणोपयुक्त शक्तिप्रमाणान्यपिच तदन्तर्गत अन्तःकरण तद्विकार भावरूपरक्तमांससिरामज्जास्थिस्वरूप सप्तधातु पंचकोशादीनांच-रूपाकर्षणोपयुक्त विद्युच्छक्तिप्रमाणनिर्णयोपयुक्त गणितादयो निरूपिताः । द्वात्रिंशाध्याये ॥ सूर्यादिग्रहनक्षत्रभूतमण्डलाकारेण भ्राम्यमानमहावारुण शक्त्यंशभूतविद्युच्छक्तीनां समष्टिप्रमाण प्रमापक गणितादयोनिदर्शिताः । त्रयस्त्रिंशाध्याये ॥ जगदन्तर्गतस्थावरजंगमादीनां-

vanee, pakajanya, water-falls etc are treated; and in the second part, the methods of calculating the measurements of shaktis required for taking the likeness or photograph of the external appearance, bimba, shadow, speech, actions etc of all movable and immovable objects in creation and also measure ments of electricity required for taking the reproduction of the mind, thoughts, ideas, the appearance, the seven vital principles of the body such as blood, flesh, veins, brain, bones etc the five sheathes of the body etc , of all beings are treated. In the thirty-second chapter, processes of calculating the measurements of the aggregate of the various kinds of electricity which is a part of Mahavaruna shakti which alone is present in all gross bodies such as the grahas, the Sun, nakshatras etc are described. In the thirtythird chapter,

सृष्टिस्थितिलयहेतुभूत तिथिवार नक्षत्र पक्ष मास ऋतु अयन संवत्सर मन्वन्तर प्रळयान्तकाल प्रभेदेन सूर्यमण्डलेषादण्ड शक्तिकेन्द्र-द्वारा बहिःप्रसारित विद्युद्यष्टिप्रमाण प्रज्ञापकगणितादयोनिरूपिताः ॥ चतुस्त्रिंशाध्याये ॥ षट्चत्वारिंशत्क्षेत्रगणितादयः प्रपंचिताः । पञ्च त्रिंशाध्याये । द्वात्रिंशद्रेखागणितादयोनिरूपिता ॥ षट्त्रिंशाध्याये ॥ पञ्चविंशद्बीजगणित प्रभेदादयः प्रदर्शिताः । सप्तत्रिंशाध्याये ॥ षोडशविधदृष्टि वेगव्यापकादिनिर्णयगणितादयोनिरूपिताः ॥ अष्टत्रिंशा-ध्याये ॥ चतुर्दशोत्तरसप्तशतजातीय दर्पणद्वारावियत्पवनतेजोम्बु पृथि-

methods of calculating severally the measurements of Ishadanda of the Solar globe in the different periods of time such as Thithi, Nakshatra, Fort-night,Season,Six months,Manvantara and Pralaya which are the cause of creation, preservation and dissolution of all phenomena are treated. In the thirtyfourth chapter, the 46 kinds of trigonometry are expounded. In the thirtyfifth chapter, the 32 kinds of Geometry are treated. In the thirty-sixth chapter, the 25 kinds of Algebra are treated. In the thirty seventh chapter, processes of finding out the strength, the pervasion, the speed etc,, of the 16 kinds of eye-sight are described. In ihe thirtyeighth chapter, calculations of Akasa, Air Tejas, Water and Earth and the means of sereing the 32 points such as the nature, motion, speed, battles etc., of planets such as the Sun and stars

व्यादीनां अपिच सूर्यादिग्रहनक्षत्रस्वरूपगतिवेग चलनलोकग्रहणयुद्धादि द्वात्रिंशत्कार्यणां प्रत्यक्षीकरणोपाय प्रबोधक गणितादयोनिरूदिताः । एकोनचत्वारिंशाध्याये ॥ पूर्वभागे पर्वत प्रमापकगणितं निरूप्य उत्तर-भागेपर्वतात्पर्वतान्तर्गत मार्गप्रमापकगणितादयो निरूपिताः । चत्वारिं-शाध्याये । खनिजप्रमाण गणितप्रकारमुक्त्वा उत्तरभागे तत्रत्य वस्तु-प्रमापक गणितादयो विमर्शिताः । एकचत्वारिंशाध्याये ॥ दैवशिल्पि मानुषशिल्पि, गन्धर्वयक्षरक्षादिशिल्पप्रबोधक सप्तशतोत्तर त्रिसहस्रगणितभेदादयोनिरूपिताः ॥ द्विचत्वारिंशाध्याये ॥ प्राणिनां द्वात्रिंशत्प्र-

etc., which are clearly discerned by means of the 714 varieties of glasses and so on are dealt with. In the first part of the thirtyninth chapter, methods of calculating the dimensions of mountains are explained and in the second part, methods of measuring distances of underground paths, between mountains etc., are treated. In the first part of the fortieth chapter, measurements of mines are treated and in the second part, methods of calculating the quantities of substances present in them are treated. In the fortyfirst chapter, the 3700 varieties of mathematics relating to Silpi, (Drawing, Architecture etc) such as Celestial silpi, Human silpi, Gandharva silpi Yaksha silpi, Rakshasa silpi etc are described. In the forty-second chapter, the calculations relating to the 32 kinds of motion of Prana of beings are treated. In the

भेद प्राणमति प्रमापकगणितादयः प्रपंचिताः । त्रिचत्वारिंशाध्याये । पार्थिवादिसप्तत्रिंशत्कोटि प्रभेदपरमाणुप्रमाण निर्णयगणितादयो निरूपिताः । चतुश्चत्वारिंशाध्याये ॥ तृणवृक्षलतागुल्मपर्वताद्यैः ऋतुप्रभेदेन बीजांकुरादारम्य संकुचिताग्रभागपर्यन्तं यथाधर्मानुसारेण तत्तज्जात्युचित जलाकर्षण प्रमाण निर्णयोपयुक्त गणितादयोवर्णिताः ॥ पंचचत्वारिंशाध्याये ॥ स्थावरजंगमान्तर्गत यूकामशकादि सर्वजन्तूनां चर्ममांसरक्तापि सप्तधातुप्रमापक गणितादयोनिरूपिताः । षट्चत्वारिंशाध्याये ॥ हिमशैत्यउष्णवर्षातपादीनां प्रमाणप्रमापक गणितादयस्सम्

fortythird chapter, methods of calculating the measurements of atoms of different kinds amounting to seven crores such as the atoms of earth etc, are treated. In the fortyfourth chapter, methods of calculating the quantities of water sucked up by the various kinds of vegetation of all places in all their stages and seasons etc. are treated. In the fortyfifth chapter, methods of calculating the measurements of the seven vital principles of the body such as the skin, the flesh, the blood etc., of all beings such as lice, musquitoes etc living in the body of all movable objects of creation are treated. In the fortysixth chapter, processes of calculating the measurements of snow, coldness, heat, rain, sun light etc are treated. In the forty seventh chapter the poisonous powers which are the cause of the various kinds of diseases as de-

ताः ॥ सप्तचत्वारिंशाध्याये ॥ वैद्यशास्त्रप्रणीत सकलरोगाणां तत्तज्जातीय रोगमूल बिषशक्त्यारभ्य तद्विकार परिणामपर्यन्तं तेषांकालभेदानुसारेण वृद्धिह्रासादिप्रमापक गणितादयो निदर्शिताः ॥ अष्टचत्वारिंशाध्याये ॥ यवादिधान्येषु तथा चूताम्लपनसादिफलवर्गेष्वपिच कन्दमूलादिषुच विद्यमानविषामृत सत्व प्रमापक गणितादयः प्रपंचिताः ॥ एकोनपंचाशदध्याये ॥ जंझालादिभिर्विमुक्तायः पिंडादि वेगप्रमापक गणितादयोवर्णिताः ॥ पञ्चाशदध्याये ॥ लोकान्तरद्वीपान्तरादिप्रमाण प्रमापक गणितादयोनिरूपिताः ॥

tailed in the medical science and the changes they undergo in the successive stages of their development and the processes of calculating the measurements of their growth or decay etc., are treated. In the fortyeighth chapter, the methods of calculating the quantities of the poisonous or the nectarian shaktis present in grain such as Yava etc, in fruits such as the mango, tamerind, jack fruit, and the berries etc., are treated. In the fortyninth chapter calculations of the speed of the iron ball and so on discharged by the cannon etc , are treated. In the fiftieth chapter, methods of calculating the dimensions of other lokas, islands and so on are detailed.

॥ २. अनुकरण शब्दशास्त्रम् ॥

एवं सृष्ट्यन्तर्गत जङ्गमस्थावरादि शब्दध्वनि प्रभेदानपिच तेषां प्रतिध्वनि प्रतिबिंबाकर्षण यंत्र तंत्रोपाय प्रबोधकं अनुकरणशब्दशास्त्रं

2. Anukarana Shabda shastra.

This Shastra deals with the sounds and tones of moving and motionless objects in creation, and the machinery and other means attracting the echos or reproduction of sounds and the photographs of their external appearance. It is expounded by Kandika Rishi in five chapters. In the first part of the first chapter, the means of finding out by the eight methods such as sphotana or motion, the sounds and voices of articulate and inarticulate objects severally and their classification-like or unlike and other topics of interest are explained. In the second part, motion, speed, clearness, vagueness, change of form etc., of sounds are treated. In the second chapter, machines to reproduce all kinds of sounds

अध्यायात्मकं काण्डिकमुनि विरचितम् । तत्रप्रथमाध्याये प्रथमभागे स्थावरजंगमशब्द ध्वनि प्रभेदान्स्फोटनाद्यष्टविधलक्षणैः पृथक्पृथङ्निश्चित्य तेषां सजातीय विजातीय स्वगतभेद संयोगसंबद्धसंमिश्र सूक्ष्मातिसूक्ष्म स्थूलाति स्थूलादि प्रभेदेन वर्गसंकेतान्प्रकल्प्य द्वितीयभागे गतिवेगस्फुटास्फुट विकारविनिमयादयो निरूपिताः । द्वितीयाध्याये सकलशब्दाकर्षण यन्त्रादयः प्रदर्शिताः । तृतीयाध्याये पृथिव्यप्स्वग्न्याकाश वातादिषु श्वासादि शब्दप्रसारणावकाश प्रमाणादीन्निरूप्य तत्तच्छब्दप्रमाणादयो निरूपिताः । चतुर्थाध्याये । आन्तरशब्दाकर्षणोपायादयोनिरूपिताः । पञ्चमाध्याये शब्दानांवेगगतिप्रतिबन्ध तिर्यग्गति विरामावसान संलीनादि निर्णयःकृतः ॥

are illustrated. The amount of earth, water, fire, akasa and air required for sound to proceed and the measurements of those sounds are dealt with in the third chapter.

In the fourth chapter methods of attracting the inner sounds are treated. In the fifth chapter, methods to find out the causes whereby the speed and motion are obstructed by which they take a different course, or retard or come to a stand-still are explained.

॥ ३. स्त्रीलक्षणशास्त्रम् ॥

एवं सृष्ट्यन्तर्गत स्थावर जंगम वर्गेषु सर्वेषांब्रह्मक्षत्रादिजाति भेदान्निरूप्य पश्चात्तेषां पुंस्त्रीभेदेन वर्गद्वयंनिश्चित्य तत्र स्त्रीवर्गान्तर्गत समस्तप्राणीनां तथैव स्थावराणांच स्त्रीत्वनिर्णयोपायभूतं अध्यायत्रया त्मकं स्त्रीलक्षणशास्त्रं शाकटायन प्रणीतम् ॥ तत्र प्रथमाध्याये सृष्ट्य-न्तर्गत स्त्रीपुंविभागेषु प्रथमतः स्त्रीवर्गस्य उतपुंवर्गस्यवा उत्पत्तिरित्या-शंक्य स्त्रीवर्गपूर्वकमेव प्रथमसृष्टिरिति निश्चित्यतत्सृष्ट्यन्तर्गतस्थावरजंग मानां सूक्ष्मातिसूक्ष्म स्थूलातिस्थूलाकार प्रमाणनिर्णयोपायाद्योनि-

3. Sthree Lakshana Shastra

This Shastra is expounded by Shakatayana in three parts. In it all the moveable and immovable phenomena in creation are divided into the four groups, Brahma, Kshatriya, Vaishya and Sudra; each of these groups is again divided into twoparts viz., masculine and feminine. Means of finding out the feminine sex of all phenomena are explained. The first part begins with a discussion as to the female or the male part of creation which took place first and establishes priority in respect of the former. Means of determining the shapes and sizes of the smallest and the largest of all movable and immovable objects of creation are explained. In the second chapter, the original

रूपिताः ॥ द्वितीयाध्याये स्त्रीत्वकारणभूतशक्त्यादयोनिरूपिताः । तृतीयाध्याये स्त्रीलिंगनिर्णयोपायो वर्णितः ॥

॥ ४. पुरुषलक्षणशास्त्रम् ॥

स्त्रीलक्षणशास्त्रवदध्याय त्रयात्मकम् ॥ पुंस्त्वकारण पुर्ल्लिंगानिर्णयोपाय प्रबोधकं पुरुषलक्षणशास्त्रं शाकटायनकृतम् ॥

॥ ५. कन्यालक्षणशास्त्रम् ॥

एवं जंगम स्त्रीवर्गान्तर्गत मानुषजाति स्त्रीणां तथा सश्रुवाद्यभावकारणादीनपिच पंचीकरण भेदेन स्त्रीणामपि सश्रूत्पत्तिकारणंच-

cause for giving the feminine nature to all phenomena is determined. The third part deals with the methods of determining the feminine sex of all phenomena.

4. PURUSHA LAKSHANA SHASTRA

This is a work consisting of three parts, like Sthree Lakshana Shastra and is expounded by the same author. It deals with the cause of and the ways to determine the male nature of all phenomena in creation.

5. KANYA LAKSHANA SHASTRA

This Shastra is expounded by Babhru Muni. In it, the causes for the absence of hair on the upper lips (moustaches) of women are explained and reasons are given to prove the growth thereof in accordance with Pancheekarana. Further-

निरूप्य तासां क्षतयोन्यक्षतयोनिस्वभावग्रहणोपायं तथा पुष्पवत्यपुष्प वती स्वरूप निर्णयोपायांश्चनिरूप्यद्वात्रिंशत्कन्यकालक्षणप्रबोधकंशास्त्रं बभ्रुमुनिविरचितम् ॥

॥ ६. शकुनि शास्त्रम् ॥

एवं सृष्ट्यन्तर्गत पक्षिजातीनां सर्वेषां स्वर, ध्वनि, शब्द, संभाषणाद्याकर्षणोपायाण्यभिवर्ण्य पश्चात्तत्स्वराद्यैः प्रजानां संभविष्य-माणशुभाशूभशकुन प्रबोधकं शकुनिशास्त्रं गर्गविरचितम् ॥

॥ ७. शिल्पशास्त्रम् ॥

एवं यक्षशिल्पि, गंधर्वशिल्पि, किन्नरशिल्पि, किंपुरुषशिल्पि, असुरशिल्पि, दैवशिल्पि, मानुषशिल्प्यादि सप्तोत्तर त्रिशत शिल्प

means of finding out whether a female has had sexual intercourse with a male or not and whether a girl has had menses or not are described. Besides this the 32 devices of learning the characteristics of virginhood of females are treated.

6. SHAKUNI SHASTRA

This Shastra which treats of the means of attracting the sound,.voice, noise, speech etc., of all birds in creation and the good or the bad omens resulting to human beings therefrom, is expounded by Garga.

7. SILPA SHASTRA.

This Shastra includes 22 Guchas or chapters and is expounded by the revered Kasyapa. It

प्रभेदान्संग्रहेणानिरूप्य भूलोकसंबंध देवविग्रह देवालय, राजगृह गरुड-स्तंभ कुड्य मंटपाद्येकोत्तर शतविधरचनाविधि गर्भितं कश्यप छायापुरुष मारुति, मय, विश्वकर्म, त्वष्टृ, मनु, बाण, शिल्पिवर्धन, वटक, शल्यातिप्रभृतीनां परस्पर शिल्पप्रभेद मार्गप्रदर्शनापूर्वकं द्विचत्वारिंशदुत्तर एकसहस्त्रशिल्पप्रबोधकं द्वाविंशद्गुच्छपरिमितंशिल्पिशास्त्र भगवता कश्यपेनप्रणीतम् ॥

॥ ८. सूपशास्त्रम् ॥

एवं व्यञ्जनादि भक्ष्यभोज्यान्ताष्टोत्तर पाकभेदान्तथैकोत्तर-शतसूपप्रभेदानपिच भूगोळस्थितशीतोष्णादि वल्याक्षांश रेखांशेषु विद्य

gives a brief description of 307 varieties of Silpi such as Yakshasilpi, Gandharvasilpi, Kinnara-silpi, Kimpurusha silpi, Asura silpi, Daiva or celestial silpi, human silpi, etc. Further, it deals with the manufacture or construction of 101 different kinds of Bhuloka silpi such as Idols or God-head, temples, palaces, garuda stambha, walls, mantaps and so on and also with 1042 different systems of this science expounded by different personages, such as Kasyapa, Chaya-purusha, Maruti, Maya, Viswakarma, Twastru Manu, Bana, Silpivardhana and so on.

8. Soopa Shastra

This Shastra is composed in seven Prakaranas or chapters by Sukesa. It deals with 108 varieties of preparations of food from the condiments

मानदेशप्रभेदेन तत्तद्देशीय जनानां पक्वप्रभेदेन निर्णितव्यञ्जनादि-द्वात्रिंशदुत्तर त्रिसहस्त्रपाकभेद प्रबोधकं सप्तप्रकरणात्मकं सूपशास्त्रं सुकेशेनकृतम् ॥

॥ ९. मालिनी शास्त्रम् ॥

एवं मल्लिकादि सुगंधपुष्पैःक्रीयमाण पुष्पहार हस्तरथ केशवेष्टन वैजयन्ती सर्पजटाशेषतल्पनागफणिगजाश्ववृषभमृगशिरोमणिकिरीटादिद्व्यशीतिकल्पनाभेदानपिच नायकानायकीनां मितभाषणगूढलिपि, चारलिपि, चोरलिपि, प्रेषणालिप्यादि सप्तचत्वारिंशत्प्रभेदकपुष्पपत्रवि-

and pickles up to sweetmeats, cakes, puddings etc., 101 kinds of soopa or a kind of food preparation and the 3032 kinds of different preparations of eatables recommended and prescribed for the people of various countries lying in different latitudes and zones, and suitable in different climatic conditions.

9. MALINEE SHASTRA.

This Shastra in sixteen chapters is expounded by the revered Rishya Sringa Muni. It deals with tying garlands, boques etc., with Jasmine and other kinds of flowers, tying clots of hair resembling a serpent, an elephant, a horse, a deer, siromani, a crown and so on. It treats about the writing of love letters on the petals of flowers to convey ideas in limited speech and in different

लेखनाविधिप्रबोधकं षोडशाध्याय परिमितं भगवताऋष्यशृङ्गेण विरचितम् ॥

॥ १०. प्रळयशास्त्रम् ॥

एवं प्रकृति पुरुषयोः पुरुषसान्निध्यबलात् प्रकृतेर्जगत्कर्तृत्वम् । तथातत्स्पन्दनमेव जगद्रूपम् । अस्पन्दनमेवजगत्प्रळयमितिनिश्चित्य चतुष्षष्ठिविध प्रळयस्वरूप प्रबोधकं प्रळयशास्त्रं भगवताशिवकुमारेण-विरचितम्

॥ ११. कालशास्त्रम् ॥

एवं निमेषादि कालभेदान्विभज्यतत्तत्कालाधिप कालपुरुषाणां

styles known as Goodha Lipi, Chra Lipi, Chora Lipi and so on.

10. Pralaya Shastra.

This Shastra expounds the theory that Prakriti, on account of the proximity of Purusha or the Supreme Being gives rise to creation, that the motion of Prakriti is the gross universe and that motionlessness thereof is its dissolution. Further it explains the nature of the sixty-four kinds of dissolution. This Shastra is composed by the revered Shiva Kumara.

11. Kala Shastra.

This Shastra is composed by the revered Shanmukha. In it indefinite Time is divided into the several definite periods, minute etc., and

चतुष्षष्ठि सहस्रशुभाशुभ कालवंशवृक्षादिप्रबोधक कालशास्त्रं भगवता षण्मुखेनविरचितम् ॥

॥ १२. मायावादशास्त्रम् ॥

एवं सत्वरजस्तमोगुण साम्यावस्था प्रकृतिरित्युच्यते । सैव स्वगुण प्रभेदात्त्रिधाभूत्वा पुनस्तत्प्रभेदादष्टधा, पुनस्तत्प्रभेदात्सहस्रधाभूत्वा अनन्त विचित्र सृष्टिस्थितिलय विभागत्वेन मायाशक्तिरेकैव प्रतिभातीत्यादि तत्प्रभेद प्रबोधनापूर्वकं मायावादशास्त्रं चतुर्विंशत्यध्यायात्मकं हनूमद्भिरचितम् ॥ तत्रप्रथमाध्याये अव्यक्तप्रकृति विचा-

the sixty-four thousand geneologies of auspecious and inauspecious periods of time, the presiding dieties over them and the Kala purushas are treated elaborately.

12. MAYAVADA SHASTRA.

This Shastra is composed in 24 chapters by Hanuman. It deals with the fact that the state of equilibrium of Gunas, Satwa, Rajas and Tamas is said to be Prakriti, that the same Prakriti, on account of its differences in degrees of gunas split up into three parts, then into eight parts and again into a thousand parts. Thus the Maya shakti itself appears as manifold wonderful phenomena of creation, preservation and dissolution. In the first chapter of this work the Avyakta or the Unmanifest Prakriti is dealt with. In the second chapter, the cause of its motion is pointed out.

र:कृतः । द्वितीयाध्याये तत्स्पन्दन कारणनिरूपणम् । तृतीयाध्याये व्यक्तप्रकृतिस्वरूपोवर्णितः । चतुर्थाध्याये गुणभेदेन प्रकृतेः त्रैविध्य निरूपणम् । पञ्चमाध्याये शुद्धसत्त्वप्रधान मायाप्रभेदादयः प्रपञ्चिताः । षष्ठाध्याये रजोप्रधान अविद्याप्रभेदः प्रदर्शितः । सप्तमाध्याये तामसीप्रभेदादयोवर्णिताः । अष्टमाध्याये प्रकृतेरष्टप्रभेदाद्योनिरूपिताः। नवमाध्याये प्रकृत्यष्टकशक्तिस्पन्दनादयः प्रपञ्चिताः । दशमाध्याये शक्तिसंमेळन प्रकारादयो वर्णिताः । एकादशाध्याये सृष्टिस्वरूपादयो-निरूपिताः । द्वादशाध्याये परमाणुशक्ति निर्णयादयः प्रतिपादिताः ।

In the third chapter, the nature of the Vyakta or the manifest prakriti is described. In the fourth chapter, the triple nature of prakriti produced on account of the three gunas is explained. In the fifth chapter, the different phases which Maya assumes by the predominence of pure satwa are depicted. In the sixth chapter, the nature of Avidya resulted by the predominence of Rajoguna is shown In the seventh chapter, the varieties of Tamase· are pointed out. In the eighth chapter, the eight phases of Prakriti are delineated. In the ninth chapter, the motions of the shaktis of the eight kinds of prakriti are dealt with· In the tenth chapter, the process of the combination of shaktis are illustrated. In the 11th chapter the nature of creation is described. In the 12th chapter, the methods of calculating the shaktis etc of atoms

त्रयोदशाध्याये मायाप्रपंच कल्पनास्वरूपवर्णनम् । चतुर्दशाध्याये विविधवर्णविकारादि शक्तिविचारःकृतः । पञ्चदशाध्यायेमायाशक्ते-रान्तरप्रपञ्च निर्णयः ॥ षोडशाध्याये । बाह्यप्रपञ्चविकारशक्तयः प्रपञ्चिताः । सप्तदशाध्याये । शंबरादि मायाप्रभेदादयोभिवर्णिताः । अष्टादशाध्याये डाकिन्यादिशक्तयः प्रदर्शिताः । एकोनविंशाध्याये शाकिनीशक्तिप्रभेदोनिरूपिताः । विंशाध्याये । यक्षिणीशक्त्यादयोनि-

are explained. In the 13th chapter, the nature of the illusive Universe is described. In the 14th chapter, the shaktis which produce various colours are described. In the 15th chapter, the inner Universe of the Maya Shakti is dealt with. In the 16th chapter, the shaktis producing various phenomena of the outer Universe are described. In the 17th chapter, the varieties of Maya such as Shambara are delineated. In the 18th chapter, shaktis of Dakinee and so on are pointed out. In the 19th chapter, the Shakinee shakti is described. In the 20th chapter, Yakshinee and other shaktis are described. In the 21st chapter, the 32 shaktis such as Asura are described. That property of Maya whereby the Absolute Brahman Itself is made to appear within Itself as extending into the form of the Universe and appear as such is said to be Iswara Bhranti Maya shakti and this is treated in the 22nd chapter. Paramatma enters into the Universe in the form of Jeeva and pervades

रूपिताः । एकविंशाध्याये । आसुरादि द्वात्रिंशच्छक्त्यादयो वर्णिताः । द्वाविंशाध्याये । ईश्वरभ्रान्तिमायाशक्तिविचारः । त्रयोविंशाध्याये । जीवभ्रान्तिमायाशक्त्यादयो वर्णिताः ॥ चतुर्विंशाध्याये ॥ मायायाः अस्तिनास्तित्व विचारः प्रपञ्चितः ॥

॥ १३. धातुवाद शास्त्रम् ॥

एवं जगदन्तर्गत स्थावरजंगमवर्गेषु चर्ममांसादि सप्तधातूनां प्रमाणस्वरूप विनिमय विकारनिर्णयादीन्निरूप्य एकैकस्मिन्धातौ एक मथवाभिन्नधातुसंयोगात् जायमान नवपदार्थ निर्णयप्रबोधकं धातुवाद-

throughout it. That property of Maya shakti whereby the Jeeva is made to forget the real nature of his own but to identify himself with the Universe and is deluded that he enjoys the happiness or misery of the subjective and the objective phenomena of the Universe is known as Jeeva Bhranti Maya shakti. This is dealt with in the 23rd chapter. Lastly, in the 24th chapter, existence or none-xistence of Maya is discussed.

13. DHATUVADA SHASTRA.

This Shastra in seven tarangas or chapters is composed by Aswini Kumara. It treats about the quantity, the nature, the exchange, the changes of forms of the seven Dhatoos such as the skin, the flesh etc of all movable and immovable phenomena in the Universe and also the fresh substances produced by the combination of one or more

शास्त्रं सप्ततरंगात्मकं अश्विनी कुमार विरचितम् ॥ तत्रप्रथमतरंगे, सप्तशतधातुनिर्णयः । द्वितीयतरंगे कृतकधातुनिर्णयः । तृतीयतरंगे सृष्टि बीजधातुनिर्णयः । चतुर्थतरंगे धातुशुद्धिक्रमनिर्णयः । पंचमतरंगे तत्संयोगात्सृष्टिक्रमादयोनिरूपिताः । षष्ठतरंगे, ताम्रस्यस्वर्णत्वं स्वर्णस्यताम्रत्वं एवमादि लोहविनिमय धातुपरिपाक रसायनादयः प्रतिपादिताः । सप्तमतरंगे चतुष्षष्टिधातुवादादयोनिरूपिताः ॥

॥ १४. विषवादशास्त्रम् ॥

एवं विशेष सामान्य भेदेनद्वात्रिंशदुत्तरत्रिशत विषप्रभेद तद्गुण,

Dhatoos with each of the above seven (Dhatus). In the first chapter, the seven hundred Dhatus are described. In the second chapter, artificial dhatus are dealt with. In the third chapter, Dhatus which are the primordial seeds of creation are pointed out. In the fourth chapter, purificatory processes of Dhatus are detailed. In the fifth chapter, how, by the combination of Dhatus' creation takes place is treated. In the sixth chapter, transmutation of one metal into another, such as changing copper into gold, gold into copper, iron into copper and so on and melting, fusing etc., of metals and such other interesting topics are treated.

14. Vishavada Shastra.

This Shastra dealing with the 332 kinds of ordinary and extraordinary poisons, their pro-

क्रियादीन्निरूप्य कृतकविषक्रम बोधकं पटलत्रयात्मकं विषवादशास्त्रं अश्विनीकुमार विरचितम् ॥

॥ १५. गारुडशास्त्रम् ॥

एवं मन्त्र गारुड, तन्त्रगारुड, मायागारुड, यक्षगारुड, भूतगारुड, विरूपगारुड, स्तंभन गारुडादि चतुष्षष्टिगारुड खेलनादि प्रबोधकं द्वादशगुच्छात्मकं गारुडशास्त्रं वल्लविरचितम् ॥

॥ १६. चित्रकर्मशास्त्रम् ॥

एवं नखचित्र, केशचित्र, शल्यचित्र, अङ्गचित्र, भावचित्र,

perties and actions and also with the preparation of artificial poisons, is composed in 3 patalas or chapters by Aswini Kumara.

15. Garuda Shastra.

Garuda shastra which teaches the 64 varieties of Garuda—plays or amusements of Jugglers, such as Mantragaruda, Tantragaruda, Mayagaruda, Yakshagaruda, Bhutagaruda, Viroopagaruda, Stambhanagaruda and so on, is composed by Valla in 12 chapters called Guchas.

16. Chitrakarma Shastra.

This Shastra is composed in 12 chapters by Bhima and treats about the 189 kinds of drawing and fine Arts such as drawing the appearance of a person with the help of a nail, a hair, a bone or the like of the person concerned. It deals also with

आवृत्तचित्र, शिलाचित्र, लोहचित्रादि एकोन नवत्युत्तरशतचित्र प्रबोधकं द्वात्रिंशदध्यात्मकं चित्रकर्मशास्त्रं भीमविरचितम् ॥

॥ १७. मल्लशास्त्रम् ॥

एवं बाहुयुद्ध, मुष्टियुद्ध, दण्डयुद्ध, अङ्गबन्धनादि चतुर्विंशत्पदातियुद्धोपयुक्त देहपुष्टिकरं दण्डस्फोटन उद्घाटनोल्लंघन विजृंभण-चक्रदण्ड अङ्गदण्ड वक्रदण्ड परिवर्तन आवर्तन वक्षास्फालन अङ्गबन्धन स्तंभबन्धनादि द्व्यशीतिभेदक मल्लक्रिया प्रबोधकं त्रिकाण्डात्मकं मल्लशास्त्रं मल्लेनकृतम् ॥

drawings for showing the different parts of the body to express emotions etc. Carving, Sculpture, Engraving etc., on stone and metals are also treated.

17. Malla Shastra.

This is a work on systematic phyiscal education including athletic sports, gymnastics, physical exercises of 82 varieties such as Danda sphotana, Udghatana, Ullanghana, Vijrumbhana, Chakradanda, Angadanda, Vakradanda, Parivartana, Avartana, Vaksha sphalana, Anga Bandhana, Stambha Bandhana etc, which are necessary and preparatory for the 24 kinds of warfare of Infantry, such as Bahuyuddha, Mushti yuddha, Danda yuddha, Anga Bandhana and so on. It is composed in 3 parts called Kandas by Malla.

॥ १८. भरतशास्त्रम् ॥

एवं नाट्यभरत, हस्तभरत, भावभरत, नेत्रभरत, अभिनयभरत वाग्भरत, गीतवादित्रादि सप्तशत भरतप्रबोधकं चतुष्षष्ट्यध्यायात्मकं भरतशास्त्रं भगवता गणपतिनाविरचितम् ॥

॥ १९. परकाय प्रवेशशास्त्रम् ॥

एवं अणिमाद्यष्टसिद्धिप्रद द्वात्रिंशद्योगभेदं निरूप्य, पिपीलिकादि परकाय प्रवेशशास्त्रं भगवतावालखिल्येन प्रणीतम् ॥

॥ २०. अश्वहृदयशास्त्रम् ॥

एवं देशभेदेन अश्वभेदं निरूप्य पुनः, अश्व, वाजि, घोटादि-

18. Bharata Shastra.

This Shastra deals with Bharata or Music attended with dancing and other musical instruments. It treats also with 700 kinds of the art such as Natya Bharata, Hasta Bharata, Bhana Bharata, Netra Bharata, Abhinaya Bharata, Vag Bharata and so on. It is composed by Ganapati in 64 chapters.

19. Parakaya Pravesa Shastra.

This Shastra dealing with the 32 different methods of Yoga which impart the eight siddhis such as Anima and teaches the processes of entering into other bodies such as the ant, is composed by the revered Vala Khilya.

20. Ahswahridaya Shastra.

This Shastra is composed in seven chapters by Agni Varma. It proves that the nature of horses

भेदेन उत्तमाधम मध्यमतया त्रिधाविभज्य एकैकजातिमनुसृत्य पंचविंशद्वर्गत्वेन निर्णयित्वा पश्चादेकैकवर्ग जातीय अश्ववाजिघोटादीनां, आवर्त, विवर्त, दण्ड, चामर, कंठाभरण, मस्तकादि षोडशाङ्कन परीक्षादीनपिच, ब्रह्मक्षत्रियवैश्य शूद्रजातीनां अन्तःपक्षमध्यकोशपादविन्यासमन्दगमन परिनर्तन परिवर्तन वेगातिवेग गमनादित्रयोविंशत्युत्तरशतलक्षण प्रबोधकं सप्ताध्यायात्मकंअश्वहृदयशास्त्रं अग्निवर्मकृतम् ॥

॥ २१. गजहृदयशास्त्रम् ॥

एवं ब्रह्मक्षत्रियवैश्यशूद्रजातीयद्वादशवर्गस्थ सर्वगजानां षोडशां

differs with the difference of country, classifies horses into 3 kinds viz., Aswa, Vaji and Ghota which represent good, bad and ordinary types of horses, subdivides each of these classes into 25 groups, explains the methods of testing the horses by means of the 16 auspecious and inauspecious signs and marks such as Avartha, Vivarta, Danda, Chamara, Kanta Bharana, Mastaka etc., Further it classifies horses into four groups viz., Brahma, Kshatriya, Vysya and Sudra, explains their typical characteristics such as Antah paksha, Madhya Koslha, Pada Vinyasa, Manda gamana, Parinartana, Parivartana, Vega, Ati Vega and so on.

21. Gaja Hridaya Shastra.

This Shastra which deals with the 12 classes of elephants belonging to Brahma, Kshatriya,

कल्लक्षणप्रबोधकं षोडशाध्यायात्मकं गजहृदयसाख्यं कुमारस्वामि लिखितम् ॥

॥ २२. रत्नपरीक्षाशास्त्रम् ॥

एवं स्थलज, खनिज, कृतक वज्रान् चातुर्वर्ण्य क्रमेण विभज्य-तेषांमुखपृष्ठादि षट्स्थानेषु, रसधारा, रसावर्ता, रसस्पन्द, रसरेखा, रसविद्युदादि चतुर्विंशल्लक्षण शोधनाविधिनिरूप्य तेषां लघु गुरुवक्रदण्ड कोण शूलडमरु चतुरश्र त्रिकोणवर्तुलाद्यङ्कनिर्णयंकृत्वा तेषां नीलपीत श्वेत रक्ताद्युत्तमाधम मध्यमभेदेन वर्णादीन्निरूप्य क्षीरातपतैलद्रावक

Vysya and Sudra types and which explains the 16 methods of testing the various marks on the body of elephants is expounded by Kumaraswami.

22. RATNA PAREEKSHA SHASTRA.

This Shastra is composed in 16 chapters called Kakshyas, by Vatsyayanamuni. It classifies the precious stones obtained from earth, mines and artificial sources, into the 4 types of Brahma, Kshatriya, Vaisya and Sudra; explains the process of testing their 24 characteristics such as Rasadhara, Rasavarta, Rasaspanda, Rasarekha, Rasavidyut etc in their 6 parts—the front, the back etc., of those precious stones, explains ways to determine their formation, weight and shapes such as Vakradanda, Kona, Shoola, Damaru, Chaturasra and so on; classifies them into good, bad and ordinary types in their several colours such

लवणकषाय पाक दर्पण घर्षणशाणोल्लेखानादि द्वात्रिंशत्परीक्षानिर्णय प्रबोधकं षोडश कक्ष्यात्मकं रत्नपरीक्षाशास्त्रं वात्स्यायनमुनिप्रणीतम् ॥

॥ २३ इन्द्रजालशास्त्रम् ॥

एवं मायासृष्टि, यक्षिणीसृष्टि, जालसृष्टि रूपान्तर, वर्णान्तर, क्रियान्तर, सार्पजाल, वृश्चिकजाल, सिंहव्याघ्र गजाश्वादिरूपजालादि-मार्गानपिच जलाग्निशस्त्रादि षोडशविध फेरणीविद्याप्रबोधकम् पञ्च-पटलात्मकं इन्द्रजालशास्त्रं वीरबाहुकृतम् ॥

॥ २४. महेन्द्रजालशास्त्रम् ॥

एवं अग्निस्तंभन, जलस्तंभन, वातस्तंभन, गतिस्तंभनादि षोड-

as indigo, pink, white, red etc; and teaches the 32 methods of testing them by means of milk, sun light, oils, acids, salts, decoctions, glasses, cutting, rubbing etc.

23. Indrajala Shastra.

This Shastra in five chapters called Patalas, is composed by Veera Bahu. It deals with Illusive creation, Yakshinee creation, Jala creation; also with Roopantara Jala, Varnantara Jala, Kriantara-jala Sarpajala, Vrischika Jala, Simha Jala, Vyaghra Jala, Gaja Jala, Aswa Jala etc and also of the 16 varieties of arts of Pheranee such as of water, fire, weapons etc.

24. Mahendra Jala Shastra.

This Shastra in 22 chapters is composed by Veera Bahu. It deals with 116 kinds of stambhanas

शोत्तरशत स्तंभनाक्रियाप्रबोधकं द्वाविंशाध्यायपरिमितं महेन्द्रजालशास्त्रं वीरबाहुकृतम् ॥

॥ २५. व्यासप्रणीतमर्थशास्त्रम् ॥

एवं धर्ममनुसृत्य द्व्यशीत्यर्थार्जनोपाय प्रबोधकं त्रिकाण्डात्मकं अर्थशास्त्रं भगवताव्यासेन विरचितम् ॥

॥ २६. शक्तितंत्रम् ॥

एवं मूलप्रकृति मायाविद्यातामसी विक्षेपावरण शक्तिप्रभेदानपिच सूर्यचन्द्राग्निवातजलशिलादि चतुष्षष्टि बाह्यशक्तिप्रभेदान्निरूप्य-तेषामपकर्षण संयोजन संस्थापन संबन्धनादि पञ्चविंशतिक्रियोपयुक्त-

such as Agnistambhana, Jala Stambhana, Vata stambhana, Gati stambhana and so on.

25. Artha Shastra.

This Shastra is composed in 3 chapters called Kandas by the revered Vyasa and it teaches the 82 ways of earning money in conformity with the rules of righteous conduct of life as laid down in Dharma Shastras.

26. Shakti Tantram.

This Shastra is composed in 8 chapters by the revered Agastyamuni. In it, the different phases of original shakti such as Moola Prakriti, Maya, Avidya, Tamasee, Vikshepa, Avarana and so on, and the 64 kinds of external shaktis of the sun, the moon, fire, air, water, stone etc. are clearly ex-

यंत्रतन्त्रादिस्वरूपं एवमेव ब्रह्माण्डान्तर्गत सप्तकोट्यदृश्यशक्तिप्रभेदा-न्निरूप्यतासामपकर्षण संघर्षणसंघट्टन जलपात द्रावण पाचनभ्रमणसंसर्गाद्यष्टचत्वारिंशद्विद्युदाकर्षणाद्युपायानपिच तदाकर्षण संयमननियमन प्रसारणापकर्षण तन्त्रीगमन चक्रभ्रमण द्योतीकरण भाषाप्रचारणादि-षड्विंशदुत्तरशतक्रियाविधिप्रबोधकं अष्टाध्यायपरिमितंशक्तितंत्रं भगवता अगस्त्यमुनिनाप्रणीतम् ॥

॥ २७. सौदामिनी कलाशास्त्रम् ॥

एवं भूगोळ खगोळस्थित समस्तपदार्थानां छायापकर्षण विधि-मपिचजङ्गपवर्गाणां रूपाकर्षण, भावाकर्षण, क्रियाकर्षण, शब्दाकर्षण,

plained. Further it gives a concise & clear account of machinery by means of which the above shaktis may be employed in 25 different kinds of work. Again it explains the seven crores of latent or invisible shaktis in the Universe and the processes of attracting 48 kinds of electricity by means of friction, waterfall, etc. and the methods by which they can be used for 126 kinds of practical application such as transmission through wires, turning the wheels, lighting transmission of news and so on.

27. Soudamini Kalashastra.

This Shastra is composed by Maharshi Matanga and it consists of four Ankas or Chapters. In the first part it deals with the methods of attracting the shadows of all immovable phenomena on earth as well as in the sky and the machi-

चेष्टाकर्षण संकल्पविकल्पाकर्षणादि यन्त्रतन्त्रोपायादीन्प्रथमभागे निरू-
प्य द्वितीयभागे देहान्तरस्थ रक्तमांसास्थिहृदयादिस्थानेषु नियतान
पदार्थानां तथारोग संबन्ध व्रणादिविकाराणांच रूपाकर्षणोपायान्निरूप्य,
स्थावराणां प्रतिबिंबाकर्षणविधिमेवं खनिजपर्वतवृक्षादि सर्वपदार्थेषु
अन्तर्गतवस्तुस्वरूपापकर्षण क्रियोपायादिप्रबोधकं सत्यार्थकात्मकं सौदा-
मिनी कलाशास्त्रं भगवतामहर्षि मातङ्गेनविरचितम् ॥

॥ १८. शुद्धविद्याकलापम् ॥

एवं प्रपंचोनादिर्वा सादिर्वा स्वतस्सिद्धोवा अन्यनिर्मितोवा,
निर्मितश्चेत्कदाकेन किमर्थं निर्मितं स्वतस्सिद्धश्चेत्किंवा प्रयोजनं इत्या-

nery and the process of taking the photographs of the likeness, the ideas, actions, sounds, movements, thoughts, etc., of all the moveable phenomena on earth and in heavens. In the second part, it deals with the process of taking the photographs of all things within the body such as blood, flesh, bones, heart and other parts and also of boils, wounds, etc caused by diseases, of all vegetation and the things present in the interior parts of mines, mountains, trees and also describes the ways to find out their formation and likeness.

28. SUDDHA VIDYA KALAPAM.

This Shastra is composed in sixteen chapters by the revered Aswalayana Maharshi. It discusses such questions of vital importance as whether this Universe has or has not a beginning

दिक्रमेणविचार्य जीवेश्वर सृष्टिक्रमेण स्वयंप्रकाशाखंडैकरस परमात्म प्रकाशस्पंदनांशमात्रेण ब्रह्मण्येकदेशाविवृतमिति सर्वसृष्टिक्रमंनिरूप्य- जगदुत्पत्ति स्थितिलय स्वरूप वेदनोपायं आत्मनः भूमात्वेनावस्थानो- पायादि मार्गप्रबोधकं षोडशाध्यायात्मकं शुद्धविद्याकलापं भगवता आश्वलायन महर्षिणाविरचितम् ॥

॥ २९. ब्रह्माण्डसारम् ॥

एवं आत्मनः परिवेषाकार मूलप्रकृत्यां दर्पणोपाधिवशादादित्य किरणरेखांप्रसारणवत् आत्मनईक्षणाशक्ति प्रकाशकिरणरूप ब्रह्माण्ड-

or whether it is produced by nature or by some agent. In case it is created by an agent when, by whom and why it was created: If, on the other hand, it be a production of nature, what is the purpose it has to serve ? After a careful and able scrutiny on the above points, the conclusion is arrived, at, that the entire Universe consisting of the Jeeva and the Iswara creations is only an expansion of a fraction of the Brahman, caused by a part of the motion of the glory of the self-effulgent, undivided and homogeneous Atman. Further it explains the three conditions, the creation, the preservation and the dissolution of the Universe and the methods of attaining the state of Bhuma of Atman.

29. Brahmanda Saram.

The author of this work is Vyasa. The

सृष्टिरेखा प्रसारणा मार्गाणि निरूप्य उत्तरभागे प्रतिरेखासुविद्यमान ब्रह्माण्डानां सृष्टिक्रमं तत्स्वरूपं तत्प्रभेदं तत्प्रमाणं तद्भ्रमणं तच्छक्त्यादि प्रबोधकं ब्रह्माण्डसारं व्यासेनकृतम् ॥

॥ ३०. अंशुबोधिनी ॥

एवं ब्रह्माण्डान्तर्गत कश्यपाद्यष्टसूर्यमण्डलान्यपिच तेषां शक्तिवेग उष्णगति विस्तीर्ण प्रमाण भारादि चतुश्चत्वारिंशल्लक्षणानि प्रथमभागेविविच्य तदुत्तरभागे ईषादण्डस्वरूपमभिवर्ण्य तमःप्रकाशवाताग्निविद्युज्जलत्रगोषध्यन्न धातूष्णशैत्यहिम मरुशैत्यवल्मुशैत्यविषशैत्य-

subject-matter of the first part of this work is this. Just as the Solar rays reflect and radiate in all directions from a mirror, so also the rays of the brilliance of the Ikshna shakti of Atma in the lines directing the accommodation of Brahmandas reflect and radiate in all directions from the Moola Prakriti which envelops Atman. In the second part, the process of creation the nature, the individual characteristics and the mutual differences, the dimensions, the motions or revolutions, the shaktis etc., of all Brahmandas situated in each of the above demarkating lines of Brahmandas are described.

30. Amsu Bodhini.

This Shastra is expounded in eight chapters by the revered Bharadwaja. In the first part, the eight solar globes such as Kasyapa existing in

स्पन्दशैत्य पूषपैष्टिकादि सृष्ट्युपयुक्त सप्तकोटि किरणप्रसारण केन्द्र स्थानानि निरूप्य तत्केन्द्रप्रसारितकिरणानां स्वरूप प्रकाशवर्ण विद्युत्तमोशक्त्यादि पंचोत्तरसहस्रशक्त्यपकर्षणोपयुक्त दर्पणादीनपिचतेषां दर्शन स्पर्शन प्रकाशन पृथक्करण, विभजनादि चतुष्षष्ट्युत्तरशतविधोपाय सामग्र्यादीन्तथा एतत्साधनोपयुक्त द्व्यशीति यन्त्रतन्त्राद्युपकरणान्युक्त्वा सूर्यकिरणस्थ सकलशक्तीनां लघुत्व गुरुत्ववेगत्वादि शक्तिप्रमापक यन्त्राण्यपि च पृथिव्यप्तेजोवाय्वाकाशादिष्वत्यन्त दूरस्थ-

the Brahmanda, the forty four characteristics such as the Shaktis, speed, heat, motion, area, dimensions, weight etc of those eight solar globes are described. In the second part, the nature of Ishadanda or the axis of the Solar globe is described and the Kendras i.e., centres or origins from which radiate the seven crores of rays containing creative forces such as darkness and light, air, fire, electricity, water, drugs, food, minerals and the various kinds of coldness are explained. Further, glasses and other means to attract the one thousand and five shaktis such as light, colour, electricity etc, of the rays radiating from the above centres, the one hundred and sixty-four processes and the appliances necessary for seeing, touching, illuminating, analysing etc of those rays, the eighty two kinds of machinery and the methods of using the same to find out the measurements of all shaktis such as lightness, heaviness, speed etc. of

तज्जनसंभाषणादि सप्तषष्टितमोपायाद्यनेक विषयप्रबोधकं अंशुबोधिनी-शास्त्रं अष्टाध्यायात्मकं भगवता भरद्वाजेनकृतम् ॥

॥ ३१. अण्डकौस्तुभम् ॥

एवं कुण्डलिन्याद्यनन्त सृष्टिरेखासु विद्यमान अनन्तकोटिब्रह्माण्डे षुगणितनिर्णयादिद्वारा स्फुटीकृत ब्रह्माण्डानां रेखासंख्यानुसारेण एकै करेखास्थित ब्रह्माण्डसंख्या विस्तीर्ण प्रमाण स्थानादीनपिच एकैक ब्रह्माण्डे विद्यमान लोकग्रह नक्षत्रादीन्तथा तत्रत्यनदीनदतटाकदेवखात

those rays, the sixty seven methods of speaking to persons living at long distances on earth, in water, light, air or Akasha ; these and many other useful and interesting points are dealt with.

31. ANDA KOUSTUBHAM.

This Shastra is composed in eighteen Tarangas or chapters by the revered Parasara. It deals with the following points:—Countless are the paths such as Kundalinee along which Brahmandas are situated and innumerable are the Brahmandas in each of these paths. These Brahmandas are calculated and numbered as far as the mathematical calculations are capable of. The number of Brahmandas in each of these paths is determined. For each Brahmanda such details as the number of paths in which it is situated, the rank of the Brahmanda among the several Brahmandas accommodated along that path, the dimensions

सागर स्थावरजंगमादिस्वरूपं निरूप्य तेषामायुर्निर्णयादि प्रबोधकं अष्टा दशतरङ्गात्मकं अण्डकौस्तुभं भगवता पराशरेणकृतम् ॥

॥ ३२. कौमुदी ॥

एवं अण्डवाहक वाताकाशविद्युत्प्रमाण प्रमापक यंत्रादीनपिच-अण्डान्तरीय चालन पतन भ्रंशन रूपान्तरकरणादि प्रबोधकं द्वाविंशा-ध्यायात्मक कौमुदी सोमनाथेन विरचितम् ॥

॥ ३३. मेघोत्पत्ति प्रकरणम ॥

एवं नवविध मेघलक्षणानि तथा द्वादशविध मेघक्रियादीनपिच-

area, position etc of the Brahmanda, the lokas, planets, stars, the rivers, lakes, devakhatas, oceans the moveable and immoveable phenomena found in it, the time till which it continues to exist, are elaborately discussed and determined.

32. Kaumudi.

Kaumudi consisting of 22 chapters and dealing with the machinery and other scientific equipments to measure the quantity of air, akasa (vacant space), electricity etc, required for bearing the Anda (globe) and also with the various actions and changes of the forms of different phenomena within the globe, is composed by Somanatha.

33. Meghotpatti Prakarana.

This Shastra is expounded in 33 bimbas or chapters by the Revered Atri Muni. It treats

तेषामुत्पत्तिक्रमं, धारासारादि द्वादशविधवर्षक्रमं चतुष्षष्टि विद्युत्प्रभेदानपिच त्रयस्त्रिंशत्प्रभेद घनगर्जन तदुत्पत्ति कारणंच एकविंशत्प्रभेद अशनिपात तत्कारणंच अष्टविध करकजाति, घनगर्भान्तर्गत जन्तु-क्रिमिलोह अग्निविषमुक्ताफलवज्र वैडूर्य पाषाण गैरिकादि पतनकारणादि प्रबोधकं मेघोत्पत्ति प्रकरणं त्रयस्त्रिंशद्विंशात्मकं भगवता अत्रिमुनिनाविरचितम् ॥

॥ ३४. करकप्रकरणम् ॥

एवं सूर्यकिरणानां मेघप्रवेशकाले जायमान त्रिविधबीजशक्तीस्तथा तेषां संयोगादुत्पद्यमान अण्डज स्वेदजोद्भिज्यादीनांस्वरूपप्रभेद-

about the characteristics of the nine kinds of clouds, 12 kinds of their actions and their origin, the 12 kinds of rain such as Dhara, sara etc., 64 kinds of lightning, 33 varieties of thunder-bolt and their origin, 21 kinds of thunder weapon, 8 kinds of hail-stones, and the various phenomena falling on the earth from out of the womb of clouds-such as living-beings, metals, fire, poisons, pearls, precious stones, minerals et cetera and the causes for the falling thereof, and so on.

34. Karakaprakaranam.

This Shastra in twelve chapters is composed by the revered Angeerasa.

In the first part it deals with the various seed—powers produced in clouds when Solar

विकासविकारादीनपिच सप्याभिवृध्युपयुक्त शक्तीस्तथारत्नमुक्ताकल-शुक्तिशंखशिलादीनां बीजशक्ति निर्णयमुक्त्वा उत्तरभागे श्वेतरक्त कृष्णपीतादि द्वात्रिंशत्प्रभेदक करकोत्पत्ति क्रमबोधकं द्वादशाध्यायात्मकं करकप्रकरणं भगवता आंगीरसेनविरचितम् ॥

॥ ३५. आकाशतंत्रम् ॥

एवमाकाश शब्दस्वरूपादीन्निरूप्य सप्तविधाकाश तद्वर्ग विभजन तच्छक्तिसंयोजन स्थान आकाशपरिच्चयस्तेषा मन्तराय केन्द्रस्थान-स्थितिस्तेषु विद्यमान अग्न्युष्ण शैत्यशक्तीस्तथा तरंगवर्ग ग्रहगोळ,

rays pass through them and phenomena that will come into existence by their combination such as those that are born from eggs, sweat and vegetables; their nature, differences, the changes they undergo, the new forms they assume, the forces necessary for the growth of vegetables, the seed—powers of precious stones, pearls, shells, *conches*, stones etc. In the second part the origin of the 32 kinds of hail-stones of white, red, black, pink etc., are described.

35. Akasa Tantram.

This Shastra is expounded in seven chapters by the Revered Bharadwaja. In it the sound of Akasa is proved. The seven varieties of Akasa, the classes into which it is divided and the place where their forces combine together are described. The several divisions of Akasa, the intervening space between them, their centres, the places

स्थाननिर्देश, तच्चलन. पथ तदन्तर्गतशक्तिप्रवाह तत्तरंग वेगविकल्पावर्तन तत्रत्यजलकोशादीनपिच नक्षत्रमण्डल तत्तद्विभाग अक्षपरिधि नक्षत्रमण्डलान्तर्गत लोक, क्षेत्र, सागर, स्थावर जंगमस्वरूप निर्णयादि प्रबोधकं शास्त्रं अध्याय लक्षकं भगवता भरद्वाजेन प्रणीतम् ॥

॥ ३६. लोकसंग्रहम् ॥

एवं जगदन्तःपाति स्थावरजंगमानां तत्तज्जात्यनुसारेण वर्गविभजनंनिरूप्य भूगोळस्थित उष्णादि वलयाक्ष रेखानुसारेण तेषामाकार वर्ण क्रियाचार व्यवहार आहारतारतम्य स्वभाषा तथा भाषाचार्य

where the powers of fire, heat, coldness etc., are originated, the waves, planets, globes etc., that are in them and their position are described. The motion, the orbits, the internal power-currents, speed of their waves, the origins of waters etc. are treated. The constellations of asterisms, their classification, the extent of Akasa, the various worlds and the fields, oceans, the moveable and immovable creation in them are also treated.

36. LOKA SANGRAHAM.

This Shastra is composed in sixteen chapters by the revered Vivaranacharya. In it the movable and immovable phenomena is classified in accordance with the kinds of species. The differences in their appearance, colour, actions, habitate, behaviour, food etc., in relation to the difference of latitude and longitude and the consequent

कुलाचार्यं जातिकुलगोत्र संप्रदाय आर्षेय पौर्षेय सदाचार स्थापनाचार्यान्यपिच तेषांदेशकालस्थापना तदभिवृद्धि आयुर्निर्णयाद्यनेक विषयप्रबोधकं षोडशाध्याय परिमितं लोकसंग्रहं विवरणाचार्येण कृतम् ॥

॥ ३७. अगतत्त्वलहरी ॥

एवमन्नान्नादि क्रमेण जगदुत्पत्तिक्रमं निरूप्य अग्नीषोम शक्तितद्विभजन तत्संयोग वियोगक्रमंच तथाअन्नेन अन्नादसृष्टिं अन्नादैरन्नसृष्टिंचपूर्वभागेभिवर्ण्य उत्तरभागे व्यवसायाङ्ग भूगोळं अपिच तदन्तर्गत व्यवसायार्हं पंचदशोत्तर सप्तशतप्रभेद क्षेत्राणि ब्रह्मक्षत्रियादि

change of geographical position of their abode are pointed out. Their languages, the expounders of those languages, their religion, sects, gotras, customs, manners etc. and the time when they were established, their origin, growth and decay etc, are also expounded.

37. AGATATWA LAHARI.

This Shastra is expounded in one hundred chapters by the revered Aswalayana Maharshi. In its first part, the creation of the Universe in the order of food and the enjoyer of food is described. The process of the combination of Agnishtoma power and its separation is described. The origin of the enjoyers of food from food and vice-versa are pointed out. In the second part the land fit for cultivation is defined and the 715 kinds of cultivable fields are classified under the four groups

चातुर्वर्ण्य क्रमेण विभज्यतेषां कर्षण खनन, व्यवसायक्रम, बीजनिर्णय, मृत्स्निकानिर्णय, कालनिर्णय, फलनिर्णय, भूतशक्ति सूर्यादि ग्रहशक्तिसंयोग प्रमाणानपिच जलजन्यवातजन्याकाशजन्यपर्वत जन्य-पाषाण जन्यादिपंचकोटि द्विलक्षपंचजातीय तृणगुल्मलतावृक्षादीन्तथा अश्वत्थादिदैवार्षभूत पैशाचक जातीयवृक्षप्रभेदान् तद्वत्तृणगुल्म लता-वृक्ष प्रभेदानपिच मृत्युवर्गस्थितकीटादिनी मांसादिनी मृगादिनी नरा-दिन्यादि द्व्यशीति वृक्षजातींश्च अश्वमारी गोमारी सर्पहार्यादि पंचो-त्तरद्विसहस्रप्रभेद तृणगुल्मादीनपिच श्रौतस्मार्तशान्ति पौष्णिकादि सक-लकर्मोपयुक्त वृक्षसमित्तृण पल्वरसादीनुक्त्वा पुनस्तेषां कर्मोपयोगत्व-

Brahma, Kshatriya, Vaisya and Sudra. The methods of cultivation, i.e., ploughing, digging etc. of lands, tests of seeds, earth, time of sowing the different kinds of seeds, the estimation of the harvest anticipated from them, the combining parts of the shaktis of elements and those of planets such as the sun necessary for the proper growth of vegetables etc., the 5,02,00,005 species of vegetation—grass, herbs, creepers, trees etc., that grow in water, air, akasa, mountains, stones etc, the different kinds of trees such as Aswatha, Daiva or Divine, Rishi, Bhoota and Paisacha kinds in them, the 82 kinds of cornivorous trees, the 2005 kinds of grass, herbs etc. which kill horses, cows, snakes etc, the sticks, leaves, juices etc of vegetation used in various religious rituals such as

कारणं शक्तिक्रिया प्रयोजनादि नानाविषय प्रबोधकं सताध्याय परि-
मितं भगतत्त्वलहरी शास्त्रं भगवता आश्वलायन महर्षिणा विरचितम् ॥

॥ ३८. प्रपञ्च लहरी ॥

एवं पूर्वभागे जगत्सृष्टिकारणकार्यस्वरूप प्रयोजनादीनभिवर्ण्य
तदुत्तरभागे सर्वशास्त्रविचारोपयोग स्वतस्सिद्ध न्यायप्रबोधक प्रपंचल-
हरी द्वादशाध्यायी भगवता वसिष्ट महर्षिणा विरचिता ॥

॥ ३९. यन्त्र सर्वस्वम् ॥

एवं भूम्यां संचारोपयोगाण्येकोन चत्वारिंशदुत्तरत्रिशत यंत्रा-
णि तथासागरादि जलमुख जलगर्भ जलपृष्ठस्थानेषु प्रच्छन्नयान प्रत्यक्ष-

Shanti, Paushnika and so on and their efficacy etc., are also detailed.

38. PRAPANCHA LAHARI.

This Shastra is composed in two parts and twelve chapters by the revered Vasishtha Maharshi. In the first part, the cause and effect of creation of the Universe, its nature and the purpose it serves, etc., are described. In the second part axioms or self-evident truths which are worthy of quoting in all shastras are given.

39. YANTRA SARWASWAM.

This Shastra in 8 chapters is expounded by the revered Bharadwaja Maharshi. In it the 339 kinds of vehicles and yantras useful in travelling on land, 783 kinds of vehicles such as Nauka, Dauka, Dola, Jala etc, useful in visible and in-

यानोपयुक्त नौकाडौकाडोलाजालादि त्र्यशीत्युत्तर सप्तशत यानान्यपिच देवगन्धर्व यक्षराक्षस किन्नरकिंपुरुष मनुष्याणां अन्तरिक्ष संचारयोग्यानि मान्त्रिक तान्त्रिक कृतक प्रभेदेन निर्मितानि एकोत्तर शतान्तरिक्ष विमानयन्त्राणि तथैव महावारुण्यादि सूक्ष्मातिसूक्ष्म स्थूलातिस्थूल दृश्यादृश्यादि सहस्रविध विद्युदादि शक्त्यपकर्षण यन्त्राणि तथा पटयन्त्र सूतिकायन्त्र स्वर्ण ताम्र रजत लोहादि सकल लोहापकर्षण यन्त्राण्यपिच लिपियंत्र चित्रयंत्र पाकयंत्र कुट्टिणीयंत्र शोधनायंत्र मथनयंत्र तैलाकर्षण द्रावकाकर्षण साराकर्षण पिष्टाकर्षण सत्त्वाकर्षणादि यन्त्राणि तथैवशाब्दाकर्षण रूपाकर्षण छायाकर्षण भावाकर्षण भाषाप्रेषण

visible voyages on the surface of water, below water, on the land below water etc., in seas, oceans and the like; the 101 varieties of air-ships classed under the three groups viz., Mantric, Tantric and Kritaka or artificial ones, useful in flying in air by the celestial beings, Gandharvas, Yakshas, Rakshasas, Kinnaras, Kimpurushas, human beings and so on; machinery and other appliances to produce and store one thousand kinds of electricity of subtle, gross, visible, invisible kinds; machines which attract metals such as gold, copper, silver, iron etc; Printing press, Lethograph, Paka Yantra, Kuttinee yantra, Shodhana yantra and also machines to extract

स्तंभनाद्यनेक यंत्रप्रबोधकं अष्टाध्यायपरिमितं यंत्रसर्वस्वं भगवता भर-
द्वाज महर्षिणा विरचितम् ॥

॥ ४०. लोहतन्त्रम् ॥

एवं भूमुख भूगर्भ भूपृष्ठ भूकोश भूचक्र भूपक्षादि चतुष्षष्ट्य-
ङ्गान्यपिच तत्रत्य खनिजानां चातुर्वर्ण्य क्रमेण वर्ग प्रभेदान्प्रकल्प्य
एकैकवर्ग खनिजेषु स्त्रीपुंनपुंसक प्रभेदेनपुंगर्भस्त्रीगर्भ क्लीबगर्भ वन्ध्या-
गर्भ पूर्णगर्भ सामान्यगर्भ संसर्गगर्भ सजातीयगर्भ विजातीयगर्भ बाल-
गर्भ शून्यगर्भादि षडुत्तरत्रिशतगर्भ प्रभेदान्निरूप्य तत्रत्य पंचसप्तत्युत्तर-
त्रिसहस्रलोहादीनपिच तदीयक्षारादि द्वादशपदार्थान्तथा लोहस्थपदार्थ
वर्णशक्तिगुण, गुरु, लघुक्रियाप्रयोजनानि खनिज प्रमाणप्रमापक तद्रूप

oils, acids, essences etc and those which attract sound, likeness of things (photograph), shadows, ideas, transmitting messages etc are dealt with.

40. LOHA TANTRAM.

The author of this Shastra consisting of 32 chapters, is the revered Shakatayanamuni. This work deals with mines existing at the 61 parts such as the surface, interior, rear etc., of the earth, classifies them into four groups viz, Brahma, Kshatriya, Vysya and Sudra; explains 306 kinds of garbhas of those mines, such as male, female, vandhya, complete, Ordinary, Samsarga, Sajateeya, Vijateeya, Young, Shoonya etc, and gives a descriptive account of the 3075 kinds of metals found in those mines, the twelve

ग्रहण लोहनिर्णयादि यंत्र तंत्रोपाय प्रबोधकं द्वात्रिंशदध्यायात्मकं लोहतन्त्रं भगवता शाकटायन मुनिना प्रणीतम् ॥

॥ ४१. कर्माब्धिसारम् ॥

एवं वेदेषु कर्मोपासना ज्ञानकाण्डैरुपदिष्ट श्रौतस्मार्त तान्त्रिक आभिचारिकाद्यष्टविध कर्माणां षड्लिंगनिर्णयपूर्वक तात्पर्यप्रबोधकं दशतरंगात्मकं कर्माब्धिसारं भगवता आपस्तंब महर्षिणा विरचितम् ॥

॥ ४२. धातुसर्वस्वम् ॥

एवं पिण्डाण्डस्थ चर्ममांसादि सप्तधातून्प्रथमभागे निरूप्य,

products such as salts etc, the substances, colours, shaktis, characteristics, weight, lightness, action, usefulness etc. of those metals and so on.

41. Karmabdhi Saram.

This Shastra is composed in ten Tarangas or chapters by the revered Apastamba Maharshi. This Shastra explains the purport in accordance with Shallinga Tatparya Nirnaya or the six methods of determing the nature of the eight kinds of rites and rituals such as Shrouta, Smartha Tantric Abhicharic and so on propounded in the Karma, Upasana and Gnana Kandas of the Veda.

42. Dhatu Sarvaswam.

This Shastra in two parts and twelve chapters is composed by the revered Bodhayana. In the

द्वितीयभागे ब्रह्माण्डान्तर्गत पात्रावर्त खनिजरंध्रछिद्रमुखादि सप्तचत्वा-रिंशत्स्थानेषु विद्यमान शुद्धातिशुद्ध सूक्ष्मातिसूक्ष्म विषामृत मृदुका-ठिन्यगालनागालन स्फुटास्फुटादि नवोत्तर त्रिशत जातीय धातुस्वरूप तद्वर्णगुणप्रयोजनानपिच मिश्रधातुलोहधातु कृतकधातु गरदाद्येकोत्तर शतपाकसिद्ध धातूनपिच ओषधिधात्वाद्यनेक विषयप्रबोधकं द्वादशा-ध्यायात्मकं धातुसर्वस्वंभगवताबोधायन महर्षिणा विरचितम् ॥

॥ ४३. नामार्थकल्पम् ॥

एवं सृष्ट्यन्तर्गत नामरूपात्मक प्रपंचे प्रथमतः रूपोत्पत्तिर्वा उत नामोत्पत्तिर्वा यद्वा एतयोरेक कालीनत्वंवेत्याशंक्य जीवेश्वर प्रभे-

first chapter, the seven Dhatus or the essential ingredients of the bodies of living-beings are dealt with. In the second part, the nature, the colour, characteristics and the uses of the 309 kinds of minerals—pure, very pure, subtle, very subtle, poisonous, nectarian, soft, hard, melting, non-melting, clear not clear etc that are found in the 47 parts of the globe, such as Patravarta, Khani jarandhra, Chidramukha etc, the 101 varieties of artificial minerals such as mixed minerals (alloys) Lohadhatu, artificial dhatu, garada etc., are also treated.

43. NAMARTHA KALPAM.

This Shastra in 24 chapters is expounded by the revered Atri Maharshi. In its first part a contention is launched as to whether in the

देन सृष्टिद्वैविध्यं निरूप्य तत्रजीवभोगार्थं स्थावरजंगमादि रूपसृष्टि प्रथमतः शुद्धसत्वप्रधान मायोपाधिवशात परमेश्वरेण निरभिमान-तस्सृष्टम् । तथैवरूपसृष्ट्यनन्तरं ईश्वरमहिमा प्रबोधक राम कृष्ण हरि हरादि एवं तृणगुल्मलतादीनामपि बैल्वखादिराश्वत्थपालाशदूर्वाज्योति-ष्मतीत्यादि रूपानुगुण शक्त्यर्थावबोधकनामानि निरूप्य पश्चाज्जीवेन स्वभोगार्थमीशसृष्टिमनेकधा विभज्य भोगोपयुक्त रूपाणि पश्चात्तद्वि-भागानुसारेण भोगक्रियार्थावबोधक नामान्यपि जीवेनप्रकल्पित मिति-निश्चित्य उत्तरभागेमातृकास्वरूपं निरूप्य अकारादि क्षकारान्त वर्णेषु 'एकैकवर्णसंक्लृप्तशक्तयस्सप्तकोट्यः' इत्यादिनावर्णशक्तिर्निरूप्य वर्णस्य

Universe of name and form the creation of form was the first and that of names next? or vice versa, or whether they were of simultaneous creation. On a logical discussion, it proves that creation is of two kinds viz., Jeeva creation and Iswara creation, that the creation of form of all movable and immovable phenomena was first made for the enjoyment of Jeeva, without attachment by Parameswara from out of Maya Upadhi wherein pure satwa predominated, that subsequent to this creation of form, the creation of names such as Rama, Krishna, Hari, Hara etc expressive of indefinite divine powers, and other names of all kinds of grass, shrubs, creepers, trees such as Bilva, Khadira, Aswatha, Palasha, Doorva, Jyotishmati etc., suitable with the forms thereof

शक्तिसंख्यानुसारेण तच्छक्ति संयोगाद्रूप सृष्टिस्तथातेषां तत्तद्वर्णैरेव-नामसृष्टिरित्यादि प्रबोधक चतुर्विंशाध्यायपरिमितं नामार्थकल्पं भगवता अत्रिमहर्षिणाविरचितम् ॥

॥ ४४. वायुतत्त्वप्रकरणम् ॥

एवं चतुरशीति सहस्र प्रभेद वातवर्गेषु एकैकवर्गस्थवातप्रभेदा-न्वातसंख्यांश्च प्रथमभागेनिरूप्य तेषां नामगुणवेगगति ओतप्रोतशता-वर्त सहस्रप्रवाह सूक्ष्मातिसूक्ष्म स्थूलातिस्थूल तरंग उत्क्षेपणा पक्षेपणा खुंचन प्रसारण विजृंभणोत्पाटन प्रचलनादि एकोनविंशदुत्तरत्रि शत-

and also the names deviced and coined by Jeeva to the several articles into which he divided and shaped the things of Iswara creation, took place. In the second part the nature of 'Matruka' or the Alphabet is illustrated, the nature of the seven crores of shaktis of each letter of the alphabet are delineated. In conclusion, it proves that the creation of form takes place on account of the combination of a particular shakti of a letter with those of other letters and that the creation of names results on account of the combination in order of those letters whose shaktis give it the form.

44. Vayu Tatwa Prakaranam.

This Shastra is composed in 16 chapters by shakatayana. It deals with the 84 thousand kinds of wind, the numerical order and characteristics of those winds, the 319 kinds of changes of the

विकारान्यपिच दशकोटि पंचशतवातमण्डलानि तथातेषु अण्डवाहक लोकवाहकादि वातमंडलानि तेषूत्पद्यमान प्रभेदानिमधुराम्लादि सकलरुच्युत्पादकवातशक्ती: तेषां उष्ण शैत्यादि प्रमाण प्रमापक यंत्राद्यनेक पिषयप्रबोधकं षोडशाध्यायात्मकं वायुतत्व प्रकरणं शाकटायनेन कृतम् ॥

॥ ४९. वैश्वानरतन्त्रम् ॥

एवं जाठर बाडवादि एकोत्तर शतविध गूढ प्रकाशकादि ससोत्तर सहस्रभेद अग्निस्वरूप तद्गुण प्रयोजनादि प्रबोधकं वैश्वानर तन्त्रं भगवता नारदमुनिना विरचितम् ॥

forms, names, speed, motion, waves and the various actions ; the ten crores and five hundred Vata mandalas and their classification viz Anda vahaka, Loka vahaka, etc, the shaktis and the things produced in them such as sweetness etc, their qualities such as heat, cold, etc and the appliances to measure the quantities thereof and so on.

45. Vyaswanara Tantram.

This Shastra dealing with the 101 kinds of fire such as Jathara fire, Badba fire and so on and the 1C07 varieties of it such as latent fire etc, their characteristics, uses etc , is expounded by the revered Narada Muni.

॥ ४६. धूमप्रकरणम् ॥

एवं अग्निस्वरूप निर्णयार्थं धूमापकर्षणोपयुक्त दर्पणद्रावक तैलयंत्रादि प्रबोधकं अध्यायत्रयात्मकं धूमप्रकरणं भगवता नारद-मुनिना विरचितम् ॥

॥ ४७. ओषधिकल्पम् ॥

एवं दृश्यादृश्य ज्वलनातिज्वलन आंजनिकादि चतुर्लक्ष महो-षधीन्पूर्वभागे निरूप्य उत्तरभागे भूतप्रेतपिशाच ब्रह्मराक्षसादि निवृत्ति करानपिच वैद्यवादोदयुक्तान्कायसिद्धिकरादि क्रियाप्रबोधकं सप्ताध्या-

46. DHUMA PRAKARANAM.

This Shastra is composed in three chapters by the revered Narada Muni and it deals with the glasses, acids, oils, machines etc necessary for extracting the smoke for the purposes of ascertaining the nature of fire.

47. OSHADHI KALPAM.

This Shastra is expounded in 7 chapters by the revered Atri Maharshi In the first part it deals with the four lacs of drugs such as visible, invisible, blazing, anjanika and so on. In the second part, the drugs useful in driving away Bhutas, Pretas, Pishachas, Brahma Rakshasas etc; those useful in medicine and alchemy and in rendering the human bodies to sustain for long

यपरिमितं औषधिकल्पं भगवता अत्रिमहर्षिणा विरचितम् ॥

एवं क्रमेणानेकार्थ शास्त्राणि प्रपञ्चितानि ॥

श्लो ॥ प्रस्थानत्रय संबंध शास्त्राण्येवं यथाक्रमम् ।

मधुसूदनभारत्या सतांमोदायकेवलम् ॥

श्रीसच्चिदानन्दगुरु प्रेरणाच्चकृपाबलात् ।

लिखितंपरयाभक्त्या पुण्यमेतच्छिवार्पितम् ॥

॥ समाप्तोयंग्रन्थः ॥

॥ ओंतत्सत् ॥

ages, for centuries and millenniums are described

In this way many other Shastras have been composed under the head of Artha shastra.

By the suggestion and guidance of Shri Sachidananda Guru, (a brief account of) the Shastras pertaining to the Prasthana Traya have thus been written with sincere devotion by Madhusudana Bharati for the sole delight of the cultured and the merit thereof has been resigned to the Lord Shiva.

Finish.

Om Tat Sat.



Appendix

Notes and Quotations from Ratanlal M. Mody.

1. The संयोग of the पर and the अपर प्रणव is known in the Shastras as नाद् and this Nada developes into the महाबिंदु which is the same as शब्दब्रह्मन् which is a name of ब्रह्मन् as the immediate creative source of the manifold Shabda and Artha and is the चैतन्य in all beings (चैतन्य सर्वात्मभूतं). नाद् and बिंदु are the transcendent aspects of शब्द ; and is the विवृतशक्ति which is mentioned in the text as arriving from the संयोग of the पर and अपरप्रणव the same as बिंदु. The विवृतशक्ति is stated to be the cause of the Universe in the text. बिंदु is also defined as "the condition of readiness" (उच्छूनावस्था) of the शक्ति which existed in a subtle state during the महाप्रलय. नाद् and बिंदु are stages in the movement towards the manifestation of the Self as objective of the Universe. नाद्, and बिंदु are further explained as follows: " Potency and rea-

diness to create becomes for the first time active as नाद and then more so as बिंदु which is a further development of the क्रियाशक्ति. नाद is the most subtle aspect of शब्द, as the first putting-forth of शक्ति. बिंदु is stated to be the Lord, the Mahavishnu or ब्रह्मपुरुष. बिंदु as the cause is चिद्घन or massive consciousness and power in which lie potentially, though undistinguishable one from the other, all the worlds and beings about to be created. It is this बिंदु, which is worshipped in secret by all Devas and which is indicated in its different phases in the Chandra Bindu, (Nada, Bindu Shakti and Shakta of the Om and other Bija Mantras. Further this बिंदु is in the सत्यलोक which within the human body exists in the pericarp of the सहस्रार in the highest cerebral centre. It is compared to a grain of gram, which, under its outer sheath, (which is माया) contains the two seeds (शिव, and शक्ति) in close and undivided union.

2. It is stated in this work that the अपर प्रणव became threefold in the 3 letters of the प्रणव, अकार, उकार and मकार and that महेश्वर installed Himself in these 3 letters as ब्रह्मा, विष्णु, and शिव. This is explained in some other works as follows:—

"In Nada there is मिथ–समवाय or union of शिव and शक्ति as mentioned above. Nada is क्रियाशक्ति. Before the appearance of शब्द (the causal शब्द) there must be two, unity being necessarily actionless. Two, however, involves a third, which is the relation of both; thus a trinity of power which is reflected in the Tri-murti of the मायिक world as ब्रह्मा, विष्णु and शिव. This threefold aspect is mentioned in the Tantras as बिंदु (शिवात्मक) which is called कार्यबिंदु to distinguish it from the कारणबिंदु already mentioned. बीज (शक्त्यात्मक) and नाद which is समवाय that is relationship or connection (संबंध) and as exciter (क्षोभक) and that which is excited क्षोभ्य) which relation is the cause of creation. Subsequently appear the three Devas and three Devis, who are in the nature of the three Shaktis, इच्छा, ज्ञान and क्रिया and Fire, Moon and Sun. It is further stated that these three points viz बिंदु (कार्य) बीज and नाद constitute (symbolically) a triangle which is known as कामकला meaning the Divine creative will towards the life of form. This कामकला is called the root मूल of all mantras,for it is this three-fold aspect of the शब्दब्रह्मन्, which is the cause of all manifested शब्द, and अर्थ therefore of mantra."

3. वाक् means the same thing as शब्द. It means both voice and the word it utters, as also the sound of inanimate objects. It may be either lettered sound (वर्णात्मक) and has a meaning (अर्थ) *i.e.* it either denotes a thing or connotes attributes and relations of things; or it is unlettered sound and is meaningless (at least to us) and is mere ध्वनि. वाक् or शब्द has a three-fold sense (1) पर or supreme (2) सूक्ष्म or subtle and (3) स्थूल or gross.

शब्द can exist only where there is स्पंदन or motion. The transcendent ब्रह्मन् or चित् is निस्पंद and therefore अशब्द.

From out of this चित् (for there is but one) but without affecting its changelessness, there arises स्पंदन or a creative stir or stress which evolves nto the Universe. पराशब्द, परावाक् or शब्दब्रह्मन् are each names for the ब्रह्मन्, as the cause of the manifested शब्द as also of अर्थ. पराशब्द is the causal body of sound, शब्दतन्मात्रा the subtle body of sound and आकाश the gross body of sound. Gross sound is of two kinds वैदिक (श्रौत) and लौकिक. The शब्द-तन्मात्रा aud the वैदिक and लौकिक Shabdas proceed

from the परावाक्. Para vak or शब्दब्रह्मन् is in itseefl अव्यक्त (unmanifest) शब्द, the cause of the manifested शब्द, अर्थ and प्रत्यय.

What is अर्थ? It comes from the root ऋ which means to get, to know, to enjoy. अर्थ is that which is denoted by and is that which is known and enjoyed. It is the object which constitutes the mind's content. It is manifold as the various forms which make the Universe. It is the "other" which the self as mind perceives. Objects are not limited to gross objects seen by the senses of ordinary men. There are also subtle objects, which may be perceived by various instruments and also by the heightened powers of the Yogis. Again the gross अर्थ is the physical object which speech denotes and the सूक्ष्म अर्थ is the वृत्ति of the mind, which corresponds to or is the exact counterpart of the gross object perceived. The mind has two aspects, as perceiver (ग्राहक) and the perceived (ग्राह्य) in the shape of the mental impression. That aspect of the mind which cognises, is called शब्द or नाम name and that aspect, in which, it is its own object or cognised, is called अर्थ or रूप (form), शब्द being associated with all mental operation.

In the evolution of the Universe the परशब्द (undifferentiated) divides itself into subtle शब्द and subtle अर्थ which then evolve into gross शब्द and अर्थ, for the cosmic mind projects its subtle अर्थ on to the sensuous plane, which is then a physical gross अर्थ named in spoken speech. Thus the subtle शब्द associated with cognition is called मातृका and the subtle अर्थ is the mental impression, whilst the gross Shabdas are the uttered letters (वर्ण) denoting gross outer physical objects.

All शब्द has its corresponding अर्थ for neither can be dissociated from the other (अविनाभावतो नित्यं वर्तन्ते). प्रत्यय means the apprehension which one has of an object (अर्थ) evoked by a word (शब्द).

4. The next question is whether these Varnas are नित्य or अनित्य i. e. come into existence only, when uttered and disappear after being uttered or are always existent and are merely expressed grossly when uttered. For instance if the letter Ka (क) is uttered, is it [क्षणिक] momentary? Supposing a person utters the letter क 20 times, each time it is uttered, the pitch, time etc will differ but the "generic' sound क is recognised by comparison, abstraction and assimilation. According

to Western psychology this generic sound क is not something that actually exists apart from the 20 variations thereof when uttered as aforesaid. The type (the generic sound) is merely a mental construction through comparison, abstraction and assimilation of the 20 variations which are the actual phenomena, because a mind, incapable of so comparing, abstracting and assimilating, cannot recognise the typal sound (क) in the midst of its aforesaid variations.

According, however, to the Indian system, the Varnas or letters have unperishable and invariable (नित्य) forms. As the Paramanus (परमाणु) or prime atoms of matter are imperishable, so are Varna shabdas. नित्य means imperishable, so long as the cosmic order lasts (नतु मध्ये वर्णानां उत्पत्ति विनाशौ) i. e. in the period of cosmic life beginning with creation (सृष्टि) and ending with dissolution (लय), the वर्ण sounds persist. They are compared to a jar in a dark room, which cannot by reason of darkness be seen. Just as a jar in darkness cannot be seen with the eyes, so the prime Shabdas or Varnas, though always given, may not always be manifested as acoustic phenomena. To be thus manifested, they require a manifester (अभिव्यंजक) or vehicle of expre-

ssion. This vehicle (अभिव्यंजक), through which, an eternal existing letter becomes an accoustic phenomenon now and then is called Dhwani (ध्वनि). The Varna shabdas are always (during a कल्प) going on (नित्य and अनाहत i.e. continuous and uninterrupted), produced by artificial means, but they are often unmanifest (अव्यक्त) to the gross perceptive organs. They become manifest (व्यक्त) through certain manifesters (अभिव्यंजक) which are the Dhvanis. Whether the Varnas are uttered or not they are अनाहत sound forms and are more real and more actual, than the variations (differing in pitch, time etc) which are uttered and heard. Thus the variations alone are not actual phenomena as the Western psychology says. A ध्वनि as an accoustic manifestation of a नित्यशब्द is subject to all conditions of place, time and circumstance and is non-permanent (अनित्य) and variable (विकारि). This variableness and transitoriness, which pertains to the अभिव्यंजक are transferred by us (through association) to the manifested letter (वर्ण). Thus we say 'क' is now produced and is no more. But really that which comes to be or ceases to be is the vehicle (ध्वनि) and not वर्णशब्द.

5. Just as the body is causal, subtle, gross, there are three cosmic and individual states, सुषुप्ति (dreamless sleep), स्वप्न (dreaming) and जाग्रत् (waking) प्राज्ञ, तैजस and विश्व, ईश्वर and हिरण्यगर्भ and विराट् and a fourth transcendent state or तुरीय, so there are 3 states (or भाव) of sound पश्यन्ती, मध्यमा and वैखरी developed from the परा, the fourth supreme and undifferentiated state. The परा, and पश्यंती represent the causal aspect of शब्द, for पश्यन्ती is the actual moving aspect (स्पंदन) or the unmoving (अस्पंदन) परा and is in the nature of बिंदु (Bindu). It is called पश्यंती, because of its being ज्ञान. It is associated with मनस्. The परा condition of causal शब्द is the cosmic dreamless state (सुषुप्ति). This Logos awakening from its causal sleep " sees ", i. e. creatively ideates the Universe and is then known as पश्यंतीशब्द. As consciousness sees or ideates, forms arise in the creative mind, which are themselves impressions (संस्कारा s) carried over from previous worlds, which ceased to exist as such, when the Universe entered the state of causal dreamless sleep on the previous dissolution. These rearise, as the formless consciousness awakes to enjoy once again sensuous life in the

world of forms. मध्यमा is हिरण्यगर्भ शब्द. It is in the form of the internal and external instruments (बाह्यान्तः करणात्मिका) and manifests as Nada Bindu (नाद बिंदु). This हिरण्यगर्भ sound is in the region extending from the navel to the heart. It is associated with the Tatvas of specific ideation and so-forth. She is called मध्यमा being in the midst of पश्यन्ती "seeing" ईक्षणा and Vaikhari, which is utterance. This सूक्ष्म शब्द and its corresponding अर्थ belong to the सूक्ष्म or लिंगशरीर. In creation the cosmic mind first developes पश्यन्ती शब्द and अर्थ and then projects this subtle अर्थ into the world of sensuous experience and names it, in spoken speech, developed in the throat and issuing from the mouth. वैखरी is विराट् शब्द belonging as well as the physical objects it denotes to the स्थूलशरीर. This last gross शब्द is language i.e. sentences (वाक्य) words (पद) and letters वर्ण which are the expressions of ideas and मंत्र. It is manifested in the region from the heart to the mouth. It is called वैखरी (1) on account of its particular [विशेष] hardness (2) being very hard. वि=very, खर=hard (3) वै= certainly ख= cavity of the ear and र= to go or to enter. पश्यंती is characterised by a non-

particularised movement [सामान्य स्पंद], the first undefined push of the वायु towards manifestation. मध्यमा is specifie movement [विशेष स्पंद], the Vayu commencing to differentiate, and वैखरी is स्पष्टतरस्पंद i. e. the clear separate movements of articulate speech. Mental अर्थ is a संस्कार, an impression, left on the subtle body by previous experience and which is recalled when the जीव reawakes to world experience and recollects the experience temporarily lost in the cosmic सुषुप्ति, प्रलय. The cause [कारण] which arouses this संस्कार is the शब्द or नाम subtle or gross, corresponding to that particular अर्थ. There is thus a double line of creation from the शब्दब्रह्मन् viz. language expressive of ideas and the objects which these denote. Uttered speech is a manifestation of the inner meaning or thought which is similar in men of all races. Again Para (परा) is in the Muladhar Chakra (मूलाधार चक्र), Pashyanti (पश्यंती) in the Svadhishtana [स्वाधिष्ठान], Madhyama (मध्यमा) in the Anahata [अनाहत] and Vaikhari [वैखरी] in the throat.

V. B. SOOBBIAH & SONS BANGALORE CITY.

Errata.

Page.	Line.	For	Read.
9	3	तत्सान्निध्यवशादेत	तत्सान्निध्यवशादेव
10	24	Causal state	Caural stress
14	5	Omit this line	
15	6	प्राणबिन्दु	प्राणबिंदु
16	3	स्वांशुरूपवृत्तिः	स्वांशुरूपवृत्ति
21	7	रजित	रजत
25	2	दाढ्याय	दाढ्याय
26	4	परापरप्रणवस्वरूपमेवं	प्रणवद्वयस्वरूमेवं
,,	5	परप्रस्वव	परप्रणव
27	3	अकारोद्भस	अक्ररोद्भस
34	6	क्रमंमम	क्रमोमम
35	4	स्थितान्वेदान्तदी-यान्स्वप्रकाशकान्	स्थितवेदसृष्टिशक्तीर्यथाविधि ।
,,	7	मुन्मयाक्रमात्	भून्मयाश्रुतिः
39	5	विनिर्णितापूर्वं	विनिर्णिता:पूर्वं
45	6	यथाक्रमात् ।	मयाक्रमात् ।
46	9	वणत्रयंसमष्टिस्स्वा	वर्णत्रयंसमष्टिस्स्या

Page.	Line.	For.	Read.
46	10	Apoureusha	Apourusha
47	6	स्यानमिति	स्थानमिति
,,	8	परासंवि	इतिसंवि
,,	9	मंस्त्रिविधाः	मंत्रास्त्रिविधाः
48	2	विविधास्स्मृताः	द्विविधास्स्मृताः ।
52	1	प्रकाशस्वरूपत्वात	स्वरूपप्रकाशत्वात्
,,	5	न्ययो	न्यायो
57	3	साधनरूपम्	वादरूपम्
,,	5	सर्वोनिभिरपि	विभिरपि
59	6	व्रीहिंन्प्रोक्षति	व्रीहीन्प्रोक्षति
60	3	क्रारकं	कारकं
66	1	पञ्चखण्डारिमका	पञ्चखण्डात्मिका
,,	15	Subtelity	Subtlety
67	5	सारस्यतव्याकणम्	सारस्वतव्याकरणम्
71	6	त्रित्विधानि	त्रिविधानि
73	9	अष्टमा	अष्टमं
,,	12	माहेश्वरं	माहेश्वरं
78	19	truth of the a	truth of a
79	6	निधिध्यासनादि	निधिध्यासनादी
84	3	अग्निकम	अग्निकर्म
87	2	प्राजादत्या	प्रजापत्या

Page.	Line.	For.	Read.
87	3	दैवतेषु	दैवकेषु
87	5	omit दीक्षात्रिषयकपदाति रथ गज तुरगारूढाः ।	
91	13	miseries is	meseries' which is
94	5	मदार्था	पदार्था
1005		सर्वत्रानवङ्कर्ण	सर्वत्राङ्कनवर्ण
101	1-2	तद्वेगोष्णं	तत्तद्वेगोष्ण
,,	8	एकादशाध्यायो	एकादशाध्याये
102	1	निरूपिताः	वातप्रमाणादयोनिरूपिताः
,,	3	निदार्शिताः	निदर्शिताः
104	5	तप्तायःपिढा	तप्तातःपिंडा
105	3	प्रदशकोपाय	प्रदर्शकोपाय
106	6	प्रमेदादयः	प्रभेदादयः
108	5	निरूपिता	निरूपितः
110	7	रक्तापि	रक्तादि
111	4	चूतालाम्ल	चूताम्ल
114	4	प्रणीनां	प्राणिनां
115	7	स्मश्रु	श्मश्रु
,,	8	स्मश्रूत्पत्ति	श्मश्रूत्पत्ति
117	8	अष्टोत्तरपाक	अष्टोत्तरशतपाक
122	6	निरूपिताः	निरूपितः

Page.	Line.	For	Read.
132	9	जङ्गप	जङ्गम
133	7	९८	२८
136	1	पैष्टिकादि	पौष्टिकादि
,,	6	सूर्याकिरणस्य	सूर्यकिरणस्य
137	1	जनभाषणादि	जनसंभाषणादि
142	2	न्यपिच	नपिच
,,	5	एवमन्नान्नादि	एवमन्नान्नाद्
147	5	कर्माणां	कर्मणां
,,	6	कर्पाब्धिसारं	कर्माब्धिसारं
149	4	हरादि	हरादीनांस्वरूपं
,,	8	क्षकारात्न	क्षकारान्त
,,	9	शक्तिर्निरूप्य	शक्तीर्निरूप्य
151	3	शक्तीः	शक्तयः
,,	4	पिषयप्रबोधकं	विषयप्रबोधकं
,,	8	तद्गुण	तद्गुण